IMAM YUSUF AL-NABAHANI

THE VIRTUES *of the* PROPHET ﷺ AND HIS NATION

Biography by

Shaykh Gibril Fouad Haddad

Translation and notes by

Rashad Jameer

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فَضَائِلُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ وَأُمَّتِهِ

The Virtues of the Prophet ﷺ and His Nation

IMĀM YŪSUF AL-NABAHĀNĪ رحمه الله
(D. 1932 CE)

Biography & Bibliography
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Translation & Notes
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Dedicated to my grandfather, my first teacher, Sheik Mohammad Ali Bacchus, for his tears and du'ās for our guidance, and to my grandmother, Bibi Sofena Bacchus, both for their undying love and support

مُحَمَّدٌ دِينُهُ حَقٌّ نَدِينُ بِهِ

مُحَمَّدٌ مُجْمَلًا حَقًّا عَلَى عَلَمِ

مُحَمَّدٌ ذِكْرُهُ رُوحٌ لِأَنْفُسِنَا

مُحَمَّدٌ شُكْرُهُ فَرْضٌ عَلَى الْأُمَمِ

مُحَمَّدٌ زِينَةُ الدُّنْيَا وَبَهْجَتُهَا

مُحَمَّدٌ كَاشِفُ الْغُمَّاتِ وَالظُّلَمِ

مُحَمَّدٌ سَيِّدٌ طَابَتْ مَنَاقِبُهُ

مُحَمَّدٌ صَاغَهُ الرَّحْمَنُ بِالنِّعَمِ

١٤٣٥

Muḥammad—*his religion is true, we follow his way*

Muḥammad—*the eminent, the embodiment of truth*

Muḥammad—*just to mention him brings comfort to our souls*

Muḥammad—*thanking him is a duty upon all nations*

Muḥammad—*the beauty of the world and its joy*

Muḥammad—*the remover of distress and darkness*

Muḥammad—*a leader whose virtues are pure*

Muḥammad—*the one whom the Merciful fashioned with bounties*

From Imam Busiri's *Qasida Muhammadiya*

TRANSLITERATION TABLE

ء (إ) ' (A slight catch in the breath. It is also used to indicate where the *hamza* has been dropped from the beginning of a word.)

ا a, ā

ب b

ت t

ث th (Should be pronounced as the *th* in *thin* or *thirst*.)

ج j

ح ḥ (Tensely breathed *h* sound.)

خ kh (Pronounced like the *ch* in Scottish *loch* with the mouth hollowed to produce a full sound.)

د d

ذ dh (Should be pronounced as the *th* in *this* or *that*.)

ر r

ز z

س s

ش sh

ص ṣ (A heavy *s* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ض ḍ (A heavy *d/dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ط ṭ (A heavy *t* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ظ ẓ (A heavy *dh* pronounced far back in the mouth with the mouth hollowed to produce a full sound.)

ع ', 'a, 'i, 'u (Pronounced from the throat.)

غ gh (Pronounced like a throaty French *r* with the mouth hollowed to produce a full sound.)

ف f

ق q (A guttural *q* sound with the mouth hollowed to produce a full sound.)

ك k

ل l

م m

ن n

و w, ū, u.

ه h

ي y, ī, i

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Publisher's Preface

I BEGIN WITH THE name of Allāh, the Most Compassionate, the Oft-Merciful

For the final nation to come before the Day of Destruction, Allāh ﷻ has designated only one man to serve as their role model; Muḥammad ibn ʿAbdullāh ﷺ. Living in a time and in a culture where celebrities are glorified and idolized, it becomes difficult for Muslims to truly appreciate the position of the Final Prophet of Allāh ﷻ and to be grateful of his countless contributions to the social and spiritual welfare of all of humanity until the last day of this world's existence. Typically, love and appreciation for a person are proportionate to one's knowledge of them. The more we become exposed to their formidable traits, the more we admire them and aspire to emulate them.

It is to this end that this book has been prepared in the Arabic language and translated into plain English. Literature is among the many avenues that help us become acquainted with world realities and facts, and hence this book has been composed to serve as the first step in making ourselves acquainted with the man we proudly place our faith in as Muslims.

We pray to Allāh ﷻ that this book changes the way we perceive His final messenger forever. We pray that it serves as a means for

discovering a newfound love and respect for him, and we pray that this work will be a source of inspiration for all Muslims until the end of time. *Āmīn*.

Mohammed Omar Subedar
Bukhari Publications

Translator's Introduction

In the name of Allāh, the Wise and Sublime. All praise is for Allāh, the Loving and Divine, who guides to the straight path, and gives sight to the blind. May Allāh ﷻ bless and give peace to the master of mankind, Muḥammad, and to his family and Companions until the end of time.

To proceed: This is a collection of forty *aḥādīth* replete with meanings that sheds light upon the true status and greatness of the Prophet ﷺ; a man who had the unique ability to produce succinct speech coupled with voluminous meanings, known in Arabic as *Jawāmiʿ al-Kalim*.

I chose this collection so it may serve as a bridge (*wasīlah*) for Muslims to access the invaluable treasure of their Islamic heritage: knowledge. Knowledge of Allāh and His Messenger ﷺ is the heart of the Muslim society. Where that heart is found healthy, we find healthy Muslim communities. And where that heart is unfortunately weak or diseased, we find weak and marginalized Muslim communities.

This *arbaʿīn* was selected because it is concise, and can be taught to students of Islam in a short period of time, in hopes of rejuvenating and motivating them to connect with their universal Prophet ﷺ, whose guidance transcends cultures, and whose spiritual inheritors will always be present until the Day of Judgement.

May Allāh ﷻ accept this effort from us, enable us to follow in the footsteps of our teachers who served the words of the Prophet ﷺ. May He benefit the *ummah* by it, and make it a light in our lives and in our graves when we will need His light the most.

All praise is due to Allāh ﷻ, and may His blessings and peace be upon the Master of this world and the next, Muḥammad, and upon his family, his Companions and all those who follow his way. *Āmīn*.

Rashad Jameer

Author's Biography

by Shaykh GF Haddad

His background

Imām Yūsuf al-Nabahānī ﷺ wrote of himself in his first published book, *al-Sharaf al-Mu'abbad li-Āli Muḥammad* ﷺ (1891 CE/1309 AH), and in *Asbāb al-Ta'līf li al-'Abd al-Ḍa'īf*, and also in *Jāmi' Karāmāt al-Awliyā'* (both in 1911 CE/1329 AH):

"I am the *faqīr* Yūsuf ibn Ismā'īl ibn Yūsuf ibn Ismā'īl ibn Muḥammad Nāṣir al-Dīn al-Nabahānī. We go back to the Banū Nabhān, an Arab desert folk who settled of old in the town of Ijzim, north of the Holy sites in the land of Palestine, presently part of the district of Ḥayfah in 'Akka, a province of Beirut. I was born in Ijzim in 1849 CE (1265 AH) approximately.

I read the Qur'ān with my Master and father, the righteous Shaykh and meticulous memorizer of the Book of Allāh, Shaykh Ismā'īl al-Nabahānī who is now (in 1891 CE) past eighty, in full possession of his senses, of strong build and excellent health, and who spends most of his time in works of obedience.

My father's daily devotion in every twenty-four hours was one third of the Qur'ān, then he would complete the Qur'ān three times every week. The praise for this belongs to Allāh! "*Say, 'In the bounty of Allāh and in His mercy: therein let them rejoice. It is better than what they hoard.*'" (10:58)

His studies and teachers

"Then he sent me—Allāh ﷻ save him and thank him on my behalf!—to Cairo to study. I entered the Mosque of al-Aẓhar on Saturday in early Muḥarram of the year 1283 AH (16 May 1866 CE) and resided there until Rajab of 1289 AH (October 1872 CE). During that time, I learnt all that Allāh ﷻ destined for me to learn of the sciences of the *sharī'ah* and its preparatory disciplines at the hands of the accomplished teachers and major established masters of the time, any one of whom, if he were found in a place, would be the leader of its people to the gardens of Paradise and would meet their requirements in all of the sciences—the spoken and the rational.

One of them, or rather their peerless leader was the accomplished, erudite teacher, the refuge of meticulous understanding, the shaykh of all shaykhs, teacher of all teachers, Sayyidī al-Shaykh Ibrāhīm al-Saqqā al-Shāfi'ī who died in 1298 AH aged around ninety years. He spent his entire blessed long life reading lessons until most of the scholars (*'ulamā'*) of our time became his students, either directly, or through an intermediary. I attended his classes—may Allāh ﷻ have mercy on him!—for three years and learnt from him the two commentaries, *al-Taḥrīr* and *al-Manhaj*, of Shaykh al-Islām Zakarīyā al-Anṣārī together with their marginalia by al-Sharqāwī and al-Bujayrimī respectively.

Also some of my teachers are:

- The venerable erudite scholar, Sayyidī al-Shaykh al-Sayyid Muḥammad al-Damanhūrī al-Shāfi'ī who died in 1286 AH around the age of ninety.
- The erudite Scholar Sayyidī al-Shaykh Ibrāhīm al-Zurrū al-Khalīlī al-Shāfi'ī who died in 1287 AH around the age of seventy.

- The erudite Scholar Sayyidī al-Shaykh Aḥmad al-Ajhūrī al-Ḍarīr al-Shāfiʿī who died in 1293 AH at the age of sixty.
- The erudite Scholar Sayyidī al-Shaykh Ḥasan al-ʿAdawī al-Mālikī who died in 1298 AH around the age of eighty.
- The erudite Scholar Sayyidī al-Shaykh al-Sayyid ʿAbd al-Hādī Najā al-Abyārī who died in 1305 AH at just over seventy years of age.
- Shaykh Shams al-Dīn Muḥammad al-Anbābī al-Shāfiʿī the Master of al-Aẓhar Mosque, who died in 1313 AH.
- Shaykh ʿAbd al-Raḥmān al-Sharbīnī al-Shāfiʿī the Master of al-Aẓhar Mosque, who died in 1326 AH.
- Shaykh ʿAbd al-Qādir al-Rāfiʿī al-Ḥanafī al-Ṭarabulsī the Master of the Damascenes' Porch (*Ruwāq al-Shawāmm*) in al-Aẓhar Mosque, who died in 1323 AH.
- Shaykh Yūsuf al-Barqāwī al-Ḥanbalī the Master of the Ḥanbalīs' Porch in al-Aẓhar Mosque.

[And many others, some of whom are named in *Hādī al-Murīd* and *Jāmiʿ Karāmāt al-Awliyāʾ*.]"

His teaching and positions

"[After graduating and returning home to Ijzim] I began to hold a number of religious courses in ʿAkka and my home town of Ijzim. Then I travelled frequently to Beirut, and then to Damascus where I met the eminent *ʿUlamāʾ*. The chief among them was the jurist of Damascus at the time, our master, the erudite Imām, al-Sayyid al-Sharīf Maḥmūd Effendī Ḥamza—may Allāh ﷻ have mercy on him—with whom I learnt the beginning of al-Bukhārī's *Ṣaḥīḥ*, after which he gave me a general certificate comprising the rest of the *Ṣaḥīḥ*, as well as all his other narrations and his own works. He wrote this long certificate in his superb style and handsome handwriting.

Then I headed to Constantinople twice and worked there for several years. I edited the periodical *al-Jawā'ib* until it folded. I also proofread the Arabic books that came out of its press. My monthly salary there was ten Līras for editing and proofreading. I worked on this for about two or three hours [daily] and did it on the insistent request of the paper's owner, Aḥmad Effendī Fāris. He considered me his greatest blessing and showed great sadness at seeing me leave for my new position with the government [as a judge]. He offered me to work as his partner or a raise, but I refused.

I left Constantinople for the first time, for Iraq. I went to the district of Kawī Ṣanjaq in the province of Mosul. Then I returned to Constantinople. I left for a second time in 1300 AH when I was appointed head judge of al-Jazaʿ court in al-Lādhiqīya on the Syro-Palestinian sea-shore. After living there for five years the Dawla—may Allāh ﷻ grant her victory—transferred me to the head judgeship of the court of al-Quds al-Sharīf. This took place through those at whose hands Allāh ﷻ decreed goodness for me, without request nor prior knowledge on my part. Then, after less than a year; eight months to be precise, they promoted me, without request nor prior knowledge on my part, to the chief judgeship of the Beirut Court of Justice. This was in 1305 AH (1888 CE)."

A selection of his works

1. *Aḥsan al-Wasā'il fī Naẓmi Asmā'i al-Nabīyi al-Kāmil* (The Best Means in Versifying the Names of the Perfect Prophet ﷺ), in three hundred verses, in print. The Qāḍī wrote a brief history on the compilations of the Prophetic Names in his introduction to his commentary on al-Jazūlī's *Dalā'il al-Khayrāt* titled *al-Dalālāt al-Wāḍiḥāt* in which he mentioned various recensions to date:

- Al-Qāḍī 'Iyāḍ's superlative masterpiece *al-Shifā'*
- Al-Fākihānī's *al-Fajr al-Munīr*

- Abū ʿImrān al-Zanātī's compendium (201 names)
- Al-Jazūlī's devotional masterpiece *Dalā'il al-Khayrāt* in which he relied on al-Zanātī's work
- Al-Suyūṭī's *al-Ḥadā'iq fī Asmā'i Khayr al-Khalā'iq* (+300 names)
- Al-Suyūṭī's *al-Riyāḍ al-Anīqa fī Asmā'i Khayr al-Khalīqah* listing sources for the *Ḥadā'iq*
- Al-Suyūṭī's *al-Bahjat al-Sanīya* (500 names)
- Al-Sakhāwī's *al-Qawl al-Badīʿ fi al-Ṣalāt ʿalā al-Ḥabīb al-Shafīʿ* (450 names)
- Al-Qasṭalānī's *al-Mawāhib al-Ladunīya* in which he relied on al-Sakhāwī's work
- Al-Zurqānī's *Sharḥ al-Mawāhib* (+800 names)
- Al-Nabahānī's *Aḥsan al-Wasā'il* in verse and *al-Asmā' fī mā li-Rasūlillāhi min al-Asmā'* in prose (830 names)
- A trilingual recension was recently published by Shaykh Anīs Ludhianvī ﷺ

2. *Al-Arbaʿīna Arbaʿīn min Aḥādīth Sayyid al-Mursalīn* (Forty Times Forty Narrations from the Master of Messengers).

3. *Jāmiʿ Karāmāt al-Awliyā'* (Compendium of the Miraculous Gifts of Allāh's Friends) in two volumes. This was later reprinted in Beirut by al-Maktaba al-Thaqāfīya, in 1991. It is an encyclopedia on the miracles of Muslim Saints.

4. *Mithāl al-Naʿl al-Sharīf* (The Image of the Noble Sandals [of the Prophet ﷺ]), in print.

The major Indian Ḥanafī Scholar, Mawlānā Ashraf ʿAlī al-Thānwī titled a chapter *Nayl al-Shifā' bi-Naʿl al-Muṣṭafā* (Attaining a Remedy through the Sandals of the Chosen One ﷺ) in his book *Zād al-Saʿīd* (Provision for the Fortunate). The Shaykh

of our Shuyūkh and Muḥaddith of India, Shaykh Muḥammad Zakarīyā Kandhlawī ﷺ said in his translation of Imām al-Tirmidhī's foundational work *al-Shamā'il al-Nabawīyah wa al-Khaṣā'il al-Muṣṭafāwīyah* (The Prophetic Traits and Muḥammadan Features):

> Mawlānā Ashraf 'Alī Thānwī Ṣāḥib has written in his book *Zād al-Sa'īd* a detailed treatise on the blessings and virtues of the Messenger's shoes. Those interested in it should read the book. In short, it may be said that [the Prophet's sandal] has countless qualities. The *'Ulamā'* have had various experiences from time to time. One is blessed [through it] with seeing Allāh's Messenger ﷺ in their dreams, they are granted safety from their oppressors and every heartfelt desire of theirs is attained. Every objective is fulfilled by its *tawassul*. The method of *tawassul* [using a means] is also mentioned therein.

5. *Al-Taḥdhīr min Ittikhādh al-Ṣuwar wa al-Taṣwīr* (The Warning against taking Photographs and Photography).

6. *Wasā'il al-Wuṣūl ilā Shamā'il al-Rasūl* ﷺ (The Means to the Characteristics of the Messenger ﷺ), a commentary on Imām al-Tirmidhī's *Shamā'il*.

His death

After al-Nabahānī ﷺ retired, he turned entirely to writing and worshipping. He travelled to al-Madīnah al-Munawwarah and lived in the noble city for a period. Then he returned to Beirut where he passed on to the mercy of His Lord in the beginning of the month of Ramaḍān 1350 AH (1932 CE).

The Virtues of the Prophet ﷺ and His Nation

AUTHOR'S INTRODUCTION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ * اَلحَمْدُ لِلّٰهِ رَبِّ العَالَمِينَ * وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ المُرْسَلِينَ * وَعلٰى آلِهٖ وَصَحْبِهٖ أَجْمَعِينَ * (أَمَّا بَعْدُ) فَهٰذِهٖ أَرْبَعُونَ حَدِيثًا فِي فَضَائِلِهٖ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ أَكْثَرُهَا صِحَاحٌ وَحِسَانٌ وَقَدْ رَتَّبْتُهَا تَرْتِيبًا حَسَنًا وَأَخَّرْتُ حَدِيثَيِ المِعْرَاجِ وَالشَّفَاعَةِ العُظْمٰى لِطُولِهِمَا

اِعْلَمْ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ هُوَ سَيِّدُ المُتَوَاضِعِينَ عَلَى الإِطْلَاقِ، وَقَدْ وَرَدَ عَنْهُ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ فِي ذٰلِكَ أَحَادِيثُ كَثِيرَةٌ ، وَأَمَّا مَا جَاءَ فِي هٰذِهِ الأَحَادِيثِ وَنَحْوِهَا مِنْ بَيَانِهٖ فَضَائِلَهٗ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ فَإِنَّمَا ذٰلِكَ مِنْ جُمْلَةِ الدِّينِ الَّذِي يَجِبُ عَلَيهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ تَبْلِيغُهٗ وَلَا يَجُوزُ لَهٗ كَتْمُهٗ لِيُعَرِّفَ أُمَّتَهٗ رِفْعَةَ مَنْزِلَتِهٖ فَيَزْدَادُوا فِي تَوقِيرِهٖ وَمَحَبَّتِهٖ وَذٰلِكَ مِنْ أَهَمِّ أُمُورِ الدِّينِ مَعَ أَنَّهَا وَحْيٌ مِنَ اللّٰهِ كَمَا قَالَ تَعَالٰى ﴿وَمَا يَنْطِقُ عَنِ الهَوٰى إِنْ هُوَ إِلَّا وَحْيٌ يُوحٰى﴾

In the name of Allāh,[1] the Most Compassionate, the Oft-Merciful.

1. The phrase "*In the name of Allāh*" in Arabic is called the *basmalah*. It is preceded by an implicit text. Some scholars say the phrase "*I begin*" precedes it, meaning "*I*

All praise is for Allāh, the Lord of the worlds.[2] May Allāh's blessings and peace be upon our master Muḥammad, the Master of the Messengers, and upon all his family and his Companions. As to what follows:

These are forty narrations (*aḥādīth*) on the virtues of the Prophet ﷺ. The majority of them are authentic (*ṣaḥīḥ*) and reliable (*ḥasan*). I have organized them in a fine way and have placed the *aḥādīth* of the Heavenly Ascent (*Miʿrāj*) and the Grand Intercession (*Shafāʿat al-ʿUẓmā*) at the end because of their length.

Know that Allāh's Messenger ﷺ is the absolute master of every humble person. Numerous *aḥādīth* have been reported from him in this regard. As for the Messenger ﷺ explaining his virtues, which has been transmitted in these *aḥādīth* and similar sources, this is simply a part of the religion (*dīn*) which the Messenger ﷺ is obligated to convey and not conceal in order to make his community (*ummah*) realize his high status so they can revere him and love him more. This is one of the most important matters of the *dīn*, along with the fact that this is revelation (*waḥy*) from Allāh, as Allāh states, "*He does not speak from desire. It is but revelation being revealed.*"[3]

وَقَالَ الإِمَامُ الشَّعْرَانِيُّ فِي كِتَابِهِ اليَوَاقِيتُ وَالجَوَاهِرُ: قَالَ الشَّيْخُ مُحِيُّ الدِّينِ رَضِيَ اللّٰهُ عَنْهُ: وَإِنَّمَا أَخْبَرَنَا صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ بِأَنَّهُ أَوَّلُ شَافِعٍ

begin this book in the name of Allāh [...]" Other scholars suggest that the implicit text is "*I write*" i.e. "*I write in the name of Allāh [...]*"

It is also worth noting what beginning in Allāh's name means. The letter *ba* ب, typically means 'with' or 'by'. Scholars of Arabic linguistics say that there is something else implied in the *basmalah*; "I begin writing by seeking the Help (*al-istiʿānah*) of Allāh, the Most Gracious, the Most Merciful."

2. The word "worlds" here has been translated from the Arabic word *ʿālamīn*, plural of *ʿālam*. *ʿĀlam* is defined as "everything other than Allāh."

3. *Sūrat al-Najm* 53:3

وَأَوَّلُ مُشَفَّعٍ شَفَقَةً عَلَيْنَا لِنَسْتَرِيحَ مِنَ التَّعَبِ الحَاصِلِ بِالذَّهَابِ إِلَى نَبِيٍّ بَعْدَ نَبِيٍّ فِي ذٰلِكَ اليَومِ العَظِيمِ وَكُلٌّ مِنْهُمْ يَقُولُ نَفْسِي نَفْسِي. فَأَرَادَ إِعْلَامَنَا بِمَقَامِهِ يَومَ القِيَامَةِ لِنَصْبِرَ فِي مَكَانِنَا مُسْتَرِيحِينَ حَتَّى تَأْتِيَ نَوبَتُهُ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ وَيَقُولُ أَنَا لَهَا. فَكُلُّ مَنْ لَمْ يَبْلُغْهُ هَذَا الحَدِيثُ أَوْ بَلَغَهُ وَنَسِيَهُ لَا بُدَّ مِنْ تَعَبِهِ وَذَهَابِهِ إِلَى نَبِيٍّ بَعْدَ نَبِيٍّ بِخِلَافِ مَنْ بَلَغَهُ ذٰلِكَ وَدَامَ مَعَهُ إِلَى يَومِ القِيَامَةِ. فَصَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ مَا أَكْثَرَ شَفَقَتَهُ عَلَى الأُمَّةِ.

وَإِنَّمَا قَالَ فِي آخِرِ الحَدِيثِ وَلَا فَخْرَ أَيْ لَا أَفْتَخِرُ بِكَوْنِي سَيِّدَ وَلَدِ آدَمَ مِنَ الأَنْبِيَاءِ فَمَنْ دُونَهُمْ وَإِنَّمَا قَصَدْتُ بِذَلِكَ رَاحَتَكُمْ مِنَ التَّعَبِ يَومَ القِيَامَةِ بِحُكْمِ الوَعْدِ السَّابِقِ لِي مِنَ اللّٰهِ عَزَّ وَجَلَّ أَنْ أَكُونَ أَوَّلَ شَافِعٍ وَأَوَّلَ مُشَفَّعٍ. فَمَا زَكَّى صَلَّى اللّٰهُ عَلَيهِ وَسَلَّم نَفْسَهُ إِلَّا لِغَرَضٍ صَحِيحٍ. انْتَهَى بِحُرُوفِهِ. وَهَذَا أَوَانُ الشُّرُوعِ فِي الأَحَادِيثِ

Imam al-Sha'rānī ﷺ said in his book *al-Yawāqīt wa al-Jawāhir [fi bayāni 'aqā'id al-akābir]*, "Shaikh Muḥyī al-Dīn ﷺ said, 'The Messenger of Allāh ﷺ simply informed us that he will be the first intercessor and the first whose intercession will be accepted out of compassion for us, so that we can take rest from the fatigue we will experience when going from one prophet to another on that great day. Each prophet will say [when being approached to plead to Allāh ﷻ to begin the judgement], '[I fear for] myself, [I fear for] myself'. Thus the Prophet ﷺ wanted to inform us of his status on the Day of Rising so that we remain patient in our place, relaxed until his turn comes and he will say, 'I will do it.' So everyone whom this *ḥadīth* did not reach, or it reached them

however they forgot it, will undoubtedly experience fatigue and will run from prophet to prophet, as opposed to those whom this *ḥadīth* has reached and it stays with them until the Day of Rising. So may Allāh's blessing and peace be upon him, how immense is his compassion for the nation (*ummah*)!

And at the end of the *ḥadīth*, he simply said, 'That is not boasting,' meaning: I am not boasting of being the leader of Ādam's descendants from among the Prophets nor those besides them. Rather, I only told you this to comfort you from the fatigue of the Day of Rising because of a prior promise made to me by Allāh ﷻ of my being the first intercessor and the first one whose intercession will be accepted. So the Messenger ﷺ did not praise himself except for a valid reason."

And now it is time to begin with the *aḥādīth*.

ḤADĪTH 1

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم: أَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ. وَمَا افْتَرَقَ النَّاسُ فِرْقَتَينِ إِلَّا جَعَلَنِيَ اللّٰهُ فِي خَيرِهِمَا. فَأُخْرِجْتُ مِنْ بَينِ أَبَوَيَّ فَلَمْ يُصِبْنِي شَيءٌ مِنْ عِهْرِ الجَاهِلِيَّةِ. وَخَرَجْتُ مِنْ نِكَاحٍ وَلَمْ أَخْرُجْ مِنْ سِفَاحٍ مِنْ لَدُنْ آدَمَ حَتّٰى انْتَهَيْتُ إِلٰى أَبِي وَأُمِّي. فَأَنَا خَيرُكُمْ نَسَبًا وَخَيرُكُمْ أَبًا رَوَاهُ البَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ

Anas ibn Mālik ﷺ reported that Allāh's Messenger ﷺ said 'I am Muḥammad, the son of 'Abdullāh, the son of 'Abd al-Muṭṭalib, the son of Hāshim, the son of 'Abd Manāf, the son of Quṣayy, the son of Kilāb, the son of Murrah, the son of Ka'b, the son of Lu'ayy, the son of Ghālib, the son of Fihr, the son of Mālik, the son of Naḍr, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās, the son of Muḍar, the son of Nizār, the son of Ma'add, the son of 'Adnān.

Whenever people split into two groups, Allāh placed me in the better of the two. So I was begotten by my parents untouched in anyway by the fornication [prevalent] in the Time of Ignorance

(*Jāhilīyah*). I was born from a union of marriage and I did not come from a relationship of fornication since the time of Ādam, until I was born to my father and my mother. So I have the best lineage among you and the best forefathers."[4] (*Bayhaqī in Dalā'il al-Nubūwah*)[5]

ḤADĪTH 2

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ الأَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قُلْتُ يَا رَسُولَ اللّٰهِ بِأَبِي أَنْتَ وَأُمِّي أَخْبِرْنِي عَنْ أَوَّلِ شَيءٍ خَلَقَهُ اللّٰهُ تَعَالٰى قَبْلَ الأَشْيَاءِ. قَالَ: يَا جَابِرُ إِنَّ اللّٰهَ تَعَالٰى خَلَقَ قَبْلَ الأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ. فَجَعَلَ ذٰلِكَ النُّورُ يَدُورُ بِالقُدْرَةِ حَيثُ شَاءَ اللّٰهُ. وَلَمْ يَكُنْ فِي ذٰلِكَ الوَقْتِ لَوْحٌ وَلَا قَلَمٌ وَلَا جَنَّةٌ وَلَا نَارٌ وَلَا مَلَكٌ وَلَا سَمَاءٌ وَلَا أَرْضٌ وَلَا شَمْسٌ وَلَا قَمَرٌ وَلَا جِنٌّ وَلَا إِنْسٌ. فَلَمَّا أَرَادَ اللّٰهُ أَنْ يَخْلُقَ الخَلْقَ قَسَّمَ ذٰلِكَ النُّورَ

4. Several scholars have recommended knowing, and even memorizing, the lineage of the Prophet ﷺ as mentioned in Imām Bājūrī's *Risālat al-Tawḥīd* and Imām Jurdānī's *Murshid al-An'ām*. See Appendix #1 for a memorization chart of the Prophet's paternal lineage.

5. *Dalā'il al-Nubūwah*, vol. 1, p. 174

This transmission chain (*isnād*) of this *ḥadīth* is weak (*ḍa'īf*) due to 'Abdullāh ibn Muḥammad ibn Rabī'ah al-Qudāmah ﷺ appearing in it. Ḥāfiẓ Ibn Ḥajar ﷺ, Ibn 'Adī ﷺ and many other scholars have concluded that he is a weak narrator. 'Abdullāh ibn Muḥammad's narrations are especially problematic when he reports from Imām Mālik ibn Anas ﷺ, as he has done so in this *ḥadīth*. (*Lisān al-Mīzān* 4399)

However, it should be noted that other narrations do exist that substantiate this report. For example, Imām Aḥmad ibn Ḥanbal ﷺ has recorded a version of this narration through another *isnād* in his *Musnad* (no. 1788) which Shaykh Shu'ayb al-Arnā'ūṭ ﷺ has classified as 'extrinsically authentic' (*saḥīḥ li ghayrihī*). Imām al-Tirmidhī ﷺ has also recorded a similar narration in his *Jāmi'* (no. 3532).

أَرْبَعَةَ أَجْزَاءٍ. فَخَلَقَ مِنَ الجُزْءِ الأَوَّلِ القَلَمَ وَمِنَ الثَّانِيَ اللَّوحَ وَمِنَ الثَّالِثِ العَرْشَ. ثُمَّ قَسَّمَ الجُزْءَ الرَّابِعَ أَرْبَعَةَ أَجْزَاءٍ. فَخَلَقَ مِنَ الجُزْءِ الأَوَّلِ حَمَلَةَ العَرْشِ وَمِنَ الثَّانِيَ الكُرْسِيَّ وَمِنَ الثَّالِثِ بَاقِيَ المَلاَئِكَةِ. ثُمَّ قَسَّمَ الجُزْءَ الرَّابِعَ أَرْبَعَةَ أَجْزَاءٍ. فَخَلَقَ مِنَ الأَوَّلِ السَّمَوَاتِ وَمِنَ الثَّانِيَ الأَرَضِينَ وَمِنَ الثَّالِثِ الجَنَّةَ وَالنَّارَ. ثُمَّ قَسَّمَ الرَّابِعَ أَرْبَعَةَ أَجْزَاءٍ فَخَلَقَ مِنَ الأَوَّلِ نُورَ أَبْصَارِ المُؤْمِنِينَ وَمِنَ الثَّانِي نُورَ قُلُوبِهِمْ وَهِيَ المَعْرِفَةُ بِاللّٰهِ وَمِنَ الثَّالِثِ نُورَ أُنْسِهِمْ وَهُوَ التَّوحِيدُ لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَسُولُ اللّٰهِ. رَوَاهُ عَبْدُ الرَّزَّاقِ

Jābir ibn ʿAbdullāh al-Anṣārī ﷺ said, "I asked, 'Messenger of Allāh, may my father and mother be sacrificed for you. Tell me about the first thing Allāh Most High created before everything else.' The Messenger ﷺ said, 'Jābir, before all things, Allāh Most High created the light of your Prophet from His Light. That light then began circulating with the Power [of Allāh] wherever Allāh willed. At that time there was no [Preserved] Tablet, no Pen, no Paradise, no Hellfire, no angel, no sky, no earth, no sun, no moon, no jinn and no humans. So when Allāh wished to create the creation, He divided that light into four parts. He created:

- from the first part the Pen
- from the second part the [Preserved] Tablet, and
- from the third the Throne.

Then He divided the fourth part into four parts. He created:

- from the first part the Throne Bearers,
- from the second the Footstool, and
- from the third the remaining angels.

Then He divided the fourth part into four parts. He created:

- from the first part the skies,
- from the second part the earths, and
- from the third Paradise and Hellfire.

Then He divided the fourth part into four parts. He created:

- from the first part the light in the believers' sight,
- from the second the light of their hearts, which is the recognition of Allāh, and
- from the third the light of their comfort, which is the oneness of Allāh; there is no god but Allāh and Muḥammad is the Messenger of Allāh.'" (*'Abd al-Razzāq*)[6]

6. This *ḥadīth* is fabricated (*mawḍū'*). Many sources have attributed this narration to 'Abd al-Razzāq al-Ṣan'ānī ﷺ, however it does not appear in any of his works such as *Tafsīr 'Abd al-Razzāq*, *Jāmi' 'Abd al-Razzāq* and *al-Muṣannaf li-'Abd al-Razzāq*.

No *isnād* can be traced for this narration at all. In fact, Imām Jalāl al-Dīn al-Suyūṭī ﷺ has categorically rejected the existence of this narration in his *al-Ḥāwī li al-Fatāwī* (vol. 1, p. 386)

Aḥmad ibn al-Ṣiddīq al-Ghumārī ﷺ has written in his *al-Mughīr 'alā al-Aḥādīth al-Mawḍū'ah fī al-Jāmi' al-Ṣaghīr*, "This is a fabricated *ḥadīth*. If it was cited in its entirety, those acquainted [with ḥadīth literature] would have no doubt about its fabrication." (p. 7, Dar al-Ra'id al-'Arabī, Beirut, Lebanon)

It should be noted however that although this narration is fabricated, many great scholars have declared its meaning to be sound and acceptable. And Allāh Knows Best.

ḤADĪTH 3

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ اللّٰهَ عَزَّ وَجَلَّ كَتَبَ مَقَادِيرَ الخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى المَاءِ. رَوَاهُ مُسْلِمٌ

وَمِنْ جُمْلَةِ مَا كُتِبَ فِي الذِّكْرِ وَهُوَ أُمُّ الكِتَابِ أَنَّ مُحَمَّدًا خَاتَمُ النَّبِيِّينَ. وَرَوَى البَغَوِيُّ فِي شَرْحِ السُّنَّةِ عَنِ العِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنِّي عِنْدَ اللّٰهِ مَكْتُوبٌ خَاتَمُ النَّبِيِّينَ وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ.

ʿAbdullāh ibn ʿAmr ﷺ said that the Prophet ﷺ said, "Indeed, Allāh ﷻ decreed the fate of creation 50,000 years before creating the heavens and the earth while His Throne was upon water." (*Muslim*)[7]

One of the things written in the scripture (*al-Dhikr*), which is the Mother of the Book (*Umm al-Kitāb* i.e. the Qur'ān) is that Muḥammad ﷺ is the seal of the Prophets.

Imām al-Baghawī ﷺ recorded in *Sharḥ al-Sunnah* that al-ʿIrbāḍ ibn Sāriyah ﷺ said that Allāh's Messenger ﷺ said, "Indeed, according to Allāh, I was decreed to be the seal of the Prophets while Ādam was still kneaded in his clay [form before being brought to life]."[8]

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7. Imām Muslim ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 6748).

8. *Sharḥ al-Sunnah* 3626. Imām Aḥmad ibn Ḥanbal ﷺ has recorded this narration in his *Musnad* (no. 17150). Shaykh Shuʿayb al-Arnā'ūṭ ﷺ has classified it as 'extrinsically authentic' (*ṣaḥīḥ li ghayrihī*).

ḤADĪTH 4

عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: لَمَّا اقْتَرَفَ آدَمُ الخَطِيئَةَ قَالَ: يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي. فَقَالَ اللّٰهُ: يَا آدَمُ وَكَيفَ عَرَفْتَ مُحَمَّدًا وَلَمْ أَخْلُقْهُ؟ قَالَ: لِأَنَّكَ يَا رَبِّ لَمَّا خَلَقْتَنِي بِيَدِكَ وَنَفَخْتَ فِيَّ مِنْ رُوحِكَ رَفَعْتُ رَأْسِي فَرَأَيتُ عَلَى قَوَائِمِ العَرْشِ مَكْتُوبًا لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَسُولُ اللّٰهِ. فَعَلِمْتُ أَنَّكَ لَمْ تُضِفْ إِلَى اسْمِكَ إِلَّا أَحَبَّ الخَلْقِ إِلَيكَ. فَقَالَ اللّٰهُ تَعَالَى: صَدَقْتَ يَا آدَمُ. إِنَّهُ لَأَحَبُّ الخَلْقِ إِلَيَّ. وَإِذْ سَأَلْتَنِي بِحَقِّهِ قَدْ غَفَرْتُ لَكَ. وَلَولَا مُحَمَّدٌ مَا خَلَقْتُكَ. رَوَاهُ البَيْهَقِيُّ فِي الدَّلَائِلِ وَالحَاكِمُ وَصَحَّحَهُ

'Umar ibn al-Khaṭṭāb ﷺ said that Allāh's Messenger ﷺ said, "When Ādam committed the mistake, he said, 'O Lord, by the right of Muḥammad I ask nothing of You except that You forgive me.' So Allāh replied, 'Ādam, how did you know about Muḥammad when I have not yet created him?' Ādam said, 'Because, O Lord, when You created me with Your hand and blew into me a soul from You, I raised my head and saw 'There is no god but Allāh and Muḥammad is the Messenger of Allāh' written on the legs of the Throne. So I knew that you would not join with Your Name anyone except the most beloved creation to You.' Allāh the Exalted replied, 'You have spoken the truth, Ādam. He is undoubtedly the most beloved creation to Me. And since you have asked Me by his right, I forgive you. Were it not for Muḥammad, I would not have created you.' (*Bayhaqī in Dalā'il, Ḥākim and he authenticated it*)[9]

9. *Dalā'il al-Nubūwah*, vol. 5, p. 489 and *al-Mustadrak 'alā al-Ṣaḥīḥayn* 4228. Imām

ḤADĪTH 5

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: بُعِثْتُ مِنْ خَيرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا حَتّٰى كُنْتُ مِنَ القَرْنِ الَّذِي كُنْتُ فِيهِ. رَوَاهُ البُخَارِيُّ

وَرَوَى مُسْلِمٌ عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ يَقُولُ إِنَّ اللّٰهَ اصْطَفٰى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفٰى قُرَيشًا مِنْ كِنَانَةَ وَاصْطَفٰى مِنْ قُرَيشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.

وَرَوَى أَبُو نُعَيمٍ وَالطَّبَرَانِيُّ عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ اللّٰهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ عَنْ جِبْرِيلَ عَلَيهِ السَّلَامُ قَالَ قَلَّبْتُ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا فَلَمْ أَجِدْ رَجُلًا أَفْضَلَ مِنْ مُحَمَّدٍ وَلَمْ أَرَ بَنِي أَبٍ أَفْضَلَ مِنْ بَنِي هَاشِمٍ.

قَالَ الحَافِظُ ابْنُ حَجَرٍ لَوَائِحُ الصِّحَةِ ظَاهِرَةٌ عَلَى صَفَحَاتِ هَذَا المَتْنِ

Abū Hurayrah ﷺ said that Allāh's Messenger ﷺ said, "I was passed through the best generations of Ādam's descendants, one

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al-Dhahabī ﷺ has classified this *ḥadīth* as fabricated (*mawḍū'*) in the footnotes of this *ḥadīth* in *al-Mustadrak 'alā al-Ṣaḥīḥayn*.

Imām al-Bayhaqī ﷺ has mentioned, "This narration has been exclusively reported by 'Abd al-Raḥmān ibn Zayd ibn Aslam ﷺ, who is a weak reporter."

Yaḥyā ibn 'Alī al-Madīnī ﷺ also considered 'Abd al-Raḥmān ibn Zayd ibn Aslam ﷺ an extremely weak reporter. (*Tah'dhīb al-Kamāl fī Asmā' al-Rijāl* 3820)

Another problematic reporter found in the *isnād* of this *ḥadīth* is 'Abdullāh ibn Muslim al-Fihrī ﷺ. He is known to fabricate *aḥādīth* such as this particular one here. (*Lisān al-Mīzān* 4462)

after another, until I emerged in the generation I emerged in." (*Bukhārī*)[10]

Imām Muslim ﷺ narrated that Wāthilah ibn al-Asqa' ﷺ said, "I heard Allāh's Messenger ﷺ saying, 'Truly, Allāh chose Kinānah from the progeny of Ismā'īl, and He chose Quraysh from Kinānah. And He chose Banū Hāshim from Quraysh and He chose me from the Banū Hāshim.'"[11]

Abū Nu'aym and al-Ṭabarānī narrated that the Mother of the Believers, 'Ā'ishah ﷺ reported from the Prophet ﷺ, who reported from Jibrīl ﷺ who said, "I searched the east and the west of the earth and I did not find a man superior to Muḥammad ﷺ nor have I seen a progeny superior to Banū Hāshim."[12]

Ḥāfiẓ ibn Ḥajar ﷺ said, "All the apparent signs of authenticity are clear on the pages of this text."[13]

ḤADĪTH 6

عَنْ سَلْمَانَ الفَارِسِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: هَبَطَ جِبْرِيلُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ فَقَالَ: إِنَّ رَبَّكَ يَقُولُ إِنْ كُنْتُ قَدْ اتَّخَذْتُ إِبْرَاهِيمَ خَلِيلًا فَقَدْ اتَّخَذْتُكَ حَبِيبًا. وَمَا خَلَقْتُ خَلْقًا أَكْرَمَ عَلَيَّ مِنْكَ. وَلَقَدْ خَلَقْتُ الدُّنْيَا وَأَهْلَهَا لِأُعَرِّفَهُمْ كَرَامَتَكَ وَمَنْزِلَتَكَ عِنْدِي. وَلَولَاكَ مَا خَلَقْتُ الدُّنْيَا. رَوَاهُ بْنُ عَسَاكِر

10. *Ṣaḥīḥ al-Bukhārī* 3557

11. *Ṣaḥīḥ Muslim* 5938

12. *al-Mu'jam al-Awsaṭ* 6285. The *isnād* of this *ḥadīth* is *ḍa'īf* due to Mūsā ibn 'Ubaydah al-Rabdhī ﷺ appearing in it. Imām al-Haythamī ﷺ has classified Mūsā as weak. (*Majma' al-Zawā'id* 13829)

13. Ḥāfiẓ ibn Ḥajar's complete statement is, "Although Mūsā is weak and his teacher is unknown (*maj'hūl*), all the apparent signs of authenticity are clear on the pages of this text." (*al-Amālī al-Muṭlaqah*, vol. 1, p. 72)

Salmān al-Fārisī ﷺ reported that Jibrīl came down to the Prophet ﷺ and said, "Truly, your Lord said, 'If I have taken Ibrāhīm as an Intimate Friend (*Khalīl*) then I have certainly taken you as [My] Beloved (*Ḥabīb*). And I have not created a creation nobler to Me than you. Truly, I have created the world and its people so I can make them recognize your nobility and your status with Me. Were it not for you, I would have not created the world.'" (*Ibn ʿAsākir*)[14]

HADĪTH 7

عَنْ جُبَيرِ بْنِ مُطْعِمٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ يَقُولُ: إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا المَاحِي الَّذِي يَمْحُو اللّٰهُ بِيَ الكُفْرَ وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَأَنَا العَاقِبُ الَّذِي لَيسَ بَعْدَهُ نَبِيٌّ. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

Jubayr ibn Muṭʿim ﷺ said, "I heard the Prophet ﷺ saying, 'Truly, I have many names. I am Muḥammad. I am Aḥmad, I am *al-Māḥī* (the Dispeller); Allāh dispels disbelief through me. I am *al-Ḥāshir* (the Gatherer); people will be gathered at my feet. I am *al-ʿĀqib* (the Concluder) the one after whom there is no Prophet."[15] (*Bukhārī and Muslim*)[16]

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14. *Tārīkh al-Dimashq* 801

Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī ﷺ has classified this *ḥadīth* as *mawḍūʿ*. He mentions, "Abū al-Sukkayn (Muḥammad ibn ʿĪsā ibn Ḥayyān al-Madāʾinī) and Yaḥyā al-Baṣrī [who appear in this narration's *isnād*] are both weak (*ḍaʿīf*) and abandoned (*matrūk*)."

Fallās ﷺ asserted, "Yaḥyā is a liar (*kadhdhāb*). He relates fabricated narrations." (*al-Laʾāli al-Maṣnūʿah*, vol. 1, p. 249)

15. See Appendix #2 for a chart on the 99 names of the Prophet ﷺ.

16. Imām al-Bukhārī ﷺ has recorded this *ḥadīth* in his *Ṣaḥīḥ* until the words,

ḤADĪTH 8

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: أَتَانِي جِبْرِيلُ فَقَالَ إِنَّ رَبِّي وَرَبَّكَ يَقُولُ لَكَ: تَدْرِي كَيْفَ رَفَعْتُ لَكَ ذِكْرَكَ؟ قَالَ: اللّٰهُ أَعْلَمُ. قَالَ: إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي. رَوَاهُ الطَّبَرَانِيُّ وَصَحَّحَهُ ابْنُ حِبَّانَ.

قَالَ فِي المَوَاهِبِ: قَالَ الإِمَامُ الشَّافِعِيُّ رَضِيَ اللّٰهُ عَنْهُ: إِنَّ مَعْنَى قَوْلِ اللّٰهِ تَعَالَى: ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ لَا أُذْكَرُ إِلَّا ذُكِرْتَ مَعِي. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ.

Abū Saʿīd al-Khudrī ﷺ said, "Allāh's Messenger ﷺ said, 'Jibrīl came to me and said, 'Truly, my Lord and your Lord is asking you, 'Do you know how I have raised your reputation?' I said, 'Allāh knows best.' Allāh said, 'When I am mentioned, you are mentioned with Me.'" (*Ṭabarānī and authenticated by Ibn Ḥibbān*)[17]

"[...] I am *al-ʿĀqib* (the Concluder)." (no. 4896)

Imām Muslim ﷺ on the other hand has recorded this narration in his *Ṣaḥīḥ* in its entirety along with an additional sentence, "[...] Allāh named him *Raʾūf* (Compassionate) and *Raḥīm* (Merciful)." (no. 6106)

17. *Ṣaḥīḥ Ibn Ḥibbān* 3382. Shaykh Shuʿayb al-Arnāʾūṭ ﷺ has classified the *isnād* of this *ḥadīth* as *ḍaʿīf* due to Darrāj, Ibn al-Samʿān, Abū al-Samḥ appearing in it. Ḥāfiẓ ibn Ḥajar ﷺ mentions that Darrāj's narrations are *ḍaʿīf* when he reports from Abū al-Haytham, Sulaymān ibn ʿAmr al-Laythī, as he has done here. (*Taqrīb al-Tahʾdhīb* 1824)

We were unable to locate this narration in any of Imām al-Ṭabarānī's works. It is possible that the author was referring to Imām al-Ṭabrī ﷺ as this narration does appear in his *tafsīr* under *Sūrat al-Inshirāḥ*. (*Jāmiʿ al-Bayān fī taʾwīl al-Qurʾān*, Vol. 24, p. 495). And Allāh knows best.

ḤADĪTH 9

عَنْ أَبِي ذَرٍّ الغِفَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللّٰهِ كَيفَ عَلِمْتَ أَنَّكَ نَبِيٌّ حَتَّى اسْتَيْقَنْتَ؟ فَقَالَ يَا أَبَا ذَرٍّ أَتَانِي مَلَكَانِ وَأَنَا بِبَعْضِ بَطْحَاءِ مَكَّةَ. فَوَقَعَ أَحَدُهُمَا إِلَى الأَرْضِ وَكَانَ الآخَرُ بَينَ السَّمَاءِ وَالأَرْضِ. فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَهُوَ هُوَ؟ قَالَ: نَعَمْ. قَالَ: فَزِنْهُ بِرَجُلٍ. فَوُزِنْتُ بِهِ فَوَزَنْتُهُ. ثُمَّ قَالَ: فَزِنْهُ بِعَشَرَةٍ. فَوُزِنْتُ بِهِمْ فَرَجَحْتُهُمْ. ثُمَّ قَالَ: زِنْهُ بِمِئَةٍ. فَوُزِنْتُ بِهِمْ فَرَجَحْتُهُمْ. ثُمَّ قَالَ: زِنْهُ بِأَلْفٍ. فَوُزِنْتُ بِهِمْ فَرَجَحْتُهُمْ كَأَنِّي أَنْظُرُ إِلَيهِمْ يَنْتَثِرُونَ عَلَيَّ مِنْ خِفَّةِ المِيزَانِ. قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَرَجَحَهَا. رَوَاهُ الدَّارِمِيُّ

Abū Dharr al-Ghifārī ﷺ said, "I asked, 'Messenger of Allāh, how did you come to know that you're a Prophet to the extent that you were convinced [about it]." He replied, 'Abū Dharr, two angels came to me while I was in one of the valleys of Makkah. One of them came down to the ground while the other remained between the sky and the earth. Then one of them said to the other, 'Is it him?' The other replied, 'Yes.'

The first then said, 'Weigh him against one man [in virtues].' So I was weighed against one man and I outweighed him. The angel then instructed, 'Weigh him against ten men.' So I was weighed against them and I outweighed them.

Then the angel said, 'Weigh him against 100 men.' So I was weighed against them and I outweighed them.

The angel then ordered, 'Weigh him against 1,000 men.' So I was weighed against them and I outweighed them. It is as if I am looking at the people [on the other pan of the scale] becoming

scattered around me due to lightness on [their side of] the scale. So the angel said to the other, 'If you weighed him against his [entire] *ummah*, he would outweigh them all.'" (*Dārimī*)[18]

ḤADĪTH 10

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جَبَلَةَ الكَلْبِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: أَنَا النَّبِيُّ الأُمِّيُّ الصَّادِقُ الزَّكِيُّ. الوَيلُ كُلُّ الوَيلِ لِمَنْ كَذَّبَنِي وَتَوَلَّى عَنِّي وَقَاتَلَنِي. وَالخَيرُ لِمَنْ آوَانِي وَنَصَرَنِي وَآمَنَ بِي وَصَدَّقَ قَولِي وَجَاهَدَ مَعِي. رَوَاهُ ابْنُ سَعْد

'Abd al-Raḥmān ibn Jabalah al-Kalbī ﷺ said that Allāh's Messenger ﷺ said, "I am the unlettered, truthful, pure Prophet. May woe and endless woe be to the one who rejects me, turns away from me, and fights me. And may there be goodness for the one who shelters me, supports me, believes in me, confirms my words, and struggles with me." (*Ibn Sa'd*)[19]

18. *Sunan al-Dārimī* 14. The *isnād* of this *ḥadīth* is authentic (*ṣaḥīḥ*). Although a narrator in it by the name of Ja'far ibn 'Uthmān al-Qurashī ﷺ has been flagged by certain scholars, Abū Ḥātim ﷺ has declared him to be authentic. (*Lisān al-Mīzān* 1857)

19. *al-Ṭabaqāt al-Kubrā*, vol. 1, p. 252

The *isnād* of this *ḥadīth* is *ḍa'īf* due to Hishām ibn Muḥammad al-Kalbī ﷺ appearing in it. al-Dārquṭnī ﷺ and other scholars have classified him as *ḍa'īf*. Ibn 'Asākir ﷺ claims he's not reliable. (*Lisān al-Mīzān* 8268)

ḤADĪTH 11

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْه أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هٰذِهِ الأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. رَوَاهُ مُسْلِمٌ

Abū Hurayrah ﷺ said that Allāh's Messenger ﷺ said, "I swear by the One who controls the soul of Muḥammad, no one will ever hear about me from this *ummah*, whether *Yahūdī* or *Naṣrānī*, and then die while not believing in what I was sent with, except that they will be from the dwellers of Hellfire."[20] (*Muslim*)[21]

ḤADĪTH 12

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: أَوْحَى اللّٰهُ إِلٰى مُوسٰى نَبِيِّ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ لَقِيَنِي وَهُوَ جَاحِدٌ بِأَحْمَدَ أَدْخَلْتُهُ النَّارَ. قَالَ: يَا رَبِّ وَمَنْ أَحْمَدُ؟ قَالَ مَا خَلَقْتُ خَلْقًا أَكْرَمَ عَلَيَّ

20. Allāh ﷻ sends messengers to convey the message of His oneness, and equips them with inimitable miracles to clearly prove their credence to their community. Thus, once the Divine message has been conveyed to a person in the correct way, they will either choose to accept or reject it. Upon this, one will be ultimately rewarded with Paradise or Hellfire. After the advent of Prophet ʿIsā ﷺ, Allāh's last Prophet, Muḥammad ﷺ was sent to all of humanity with a message that will last until the end of rime. So, whoever hears about him should seek knowledge about him and accept him as their Prophet and Messenger to attain salvation in the next life

21. *Ṣaḥīḥ Muslim* 386

مِنْهُ. كَتَبْتُ اسْمَهُ مَعَ اسْمِي فِي العَرْشِ قَبْلَ أَنْ أَخْلُقَ السَّمَوَاتِ وَالأَرْضَ. إِنَّ الجَنَّةَ مُحَرَّمَةٌ عَلَى جَمِيعِ خَلْقِي حَتَّى يَدْخُلَهَا هُوَ وَأُمَّتُهُ. قَالَ: وَمَنْ أُمَّتُهُ؟ قَالَ: الحَمَّادُونَ يَحْمَدُونَ صُعُودًا وَهُبُوطًا وَعَلَى كُلِّ حَالٍ. يَشُدُّونَ أَوْسَاطَهُمْ وَيُطَهِّرُونَ أَطْرَافَهُمْ صَائِمُونَ بِالنَّهَارِ رُهْبَانٌ بِاللَّيْلِ. أَقْبَلُ مِنْهُمْ اليَسِيرَ وَأُدْخِلُهُمُ الجَنَّةَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ. قَالَ: اجْعَلْنِي نَبِيَّ تِلْكَ الأُمَّةِ. قَالَ: نَبِيُّهَا مِنْهَا. قَالَ: اجْعَلْنِي مِنْ أُمَّةِ ذَلِكَ النَّبِيِّ. قَالَ: اسْتَقْدَمْتَ وَاسْتَأْخَرَ وَلَكِنْ سَأَجْمَعُ بَيْنَكَ وَبَيْنَهُ فِي دَارِ الجَلَالِ. رَوَاهُ أَبُو نُعَيْم

Anas ﷺ said that Allāh's Messenger ﷺ said, "Allāh Most High revealed to Mūsā ﷺ, the Prophet of the Children of Israel, 'Whoever meets Me while denying Aḥmad, I will admit him into Hellfire.' Mūsā asked, 'O Lord, who is Aḥmad?' Allāh replied, 'I have not created a creation that is nobler to Me than him. I inscribed his name with My Name on the Throne before I created the heavens and the earth. Indeed, Paradise is forbidden upon My entire creation until he and his *ummah* enter it.' Mūsā asked, 'Who is his *ummah*?' Allāh replied, 'They are those given to abundant praise (*ḥammādūn*), praising [Allāh] while ascending, descending and in every condition. They fasten their stomachs [out of hunger],[22] purify their limbs, and fast during the day and are worshippers by night. I [am content to] accept a little from them and will admit them into Paradise with their testification, *'There is no god but Allāh.'*" Mūsā replied, 'Make me the Prophet of that *ummah*.' Allāh replied, 'Their Prophet is one of them.' Mūsā said, 'Include me in the *ummah* of that Prophet.' Allāh replied, 'You have come before and he will come after; however I will join

22. By fasting voluntarily on Mondays and Thursdays, or fasting every other day in accordance to the practice of Prophet Dāwūd ﷺ.

you and him together in the Abode of Majesty (in the hereafter)."
(*Abū Nu'aym*)[23]

ḤADĪTH 13

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ عُمَرَ أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ بِكِتَابٍ أَصَابَهُ مِنْ بَعْضِ أَهْلِ الكِتَابِ. فَقَرَأَهُ عَلَيهِ فَغَضِبَ وَقَالَ: لَقَدْ جِئْتُكُمْ بِهَا بَيضَاءَ نَقِيَّةً. لَا تَسْأَلُوهُمْ عَنْ شَيءٍ فَيُخْبِرُوكُمْ بِحَقٍّ فَتُكَذِّبُوا بِهِ أَو بِبَاطِلٍ فَتُصَدِّقُوا بِهِ. وَالَّذِي نَفْسِي بِيَدِهِ لَو أَنَّ مُوسٰى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي. رَوَاهُ الإِمَامُ أَحْمَدُ وَغَيرُهُ.

وَرَوَى الخَطِيبُ البَغْدَادِيُّ عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ بُعِثْتُ بِالحَنِيفَةِ السَّمْحَةِ. وَمَنْ خَالَفَ سُنَّتِي فَلَيْسَ مِنِّي.

Jābir ibn 'Abdullāh ﷺ reported that 'Umar came to the Prophet ﷺ with a scripture he got from one of the People of the Book and read it out to him. As a result the Prophet ﷺ became angry and said, "I have certainly brought to you the Sacred Law white and pristine. Do not ask them about anything in case they tell you

23. *Ḥilyat al-Awliyā' wa Ṭabaqāt al-Asfiyā'*, vol. 3, p. 375–376. This *ḥadīth* is fabricated (*mawḍū'*). One of the narrators in its *isnād* is Sa'īd ibn Mūsā, who Ibn Ḥibbān ﷺ has accused of fabricating *aḥādīth*. Imām al-Dhahabī ﷺ has cited this particular narration as one of three examples of Sa'īd's fabrications. (*Lisān al-Mīzān* 3489)

Another problematic narrator in the *isnād* is Abū Ayyūb Sulaymān ibn Abū Salamah ﷺ who is extremely weak. Abū Ḥātim ﷺ has classified him as abandoned (*matrūk*) while Imām al-Nasa'ī ﷺ has called him a person of no substance. (*Lisān al-Mīzān* 3622)

something true and you deny it, or something false and you believe it. I swear by the One who controls my soul, if Mūsā was alive, he would have no choice but to follow me."[24] (*Aḥmad and others*)[25]

Khaṭīb al-Baghdādī ﷺ narrated from Jābir ﷺ, who reported from Allāh's Messenger ﷺ, who said, 'I have been sent [by Allāh] with the tolerant monotheistic way. Whoever opposes my way (*sunnah*) has no connection with me."[26]

ḤADĪTH 14

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لاَ يُؤْمِنُ أَحَدُكُمْ حَتّٰى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

Anas ibn Mālik ﷺ reported, "I heard Allāh's Messenger ﷺ say,

24. In light of this ḥadīth, scholars have concluded that when Muslims come across any sacred Judaeo-Christian texts (*'isrā'īliyāt*), they should neither believe in them nor reject them. This is due to the fact that they are unable to distinguish the unaltered passages from the altered ones in those scriptures. Hence believing in the altered passages would result in believing in falsehood while rejecting the unaltered texts would result in disbelieving in Divine Revelation.

25. *al-Musnad li Imām Aḥmad* 15156. The *isnād* of this *ḥadīth* is *ḍa'īf* due to Mujālid ibn Sa'īd appearing in it. Yaḥyā ibn Ma'īn ﷺ has classified him as weak, and Imām Aḥmad ibn Hanbal ﷺ has called him unreliable. He tends to relate many narrations as *marfū'* contrary to others. (*Tah'dhīb al-Tah'dhīb* 7545)

26. *Tārīkh al-Baghdād* 3631. The *isnād* of this *ḥadīth* is *ḍa'īf* due to Muslim ibn 'Abd Rabbihi appearing in it. Azdī ﷺ has classified him as weak. (*Lisān al-Mīzān* 7707)

It must be noted here that both this narration and the previous one have been reported through other transmission chains thus upgrading their status to extrinsically reliable (*ḥasan li-ghayrihī*). After mentioning several of these narrations, Ḥāfiẓ Ibn Ḥajar ﷺ concludes in *Fatḥ al-Bārī*, "All of these narrations prove that this report does have a sound foundation (*aṣl*)." (vol. 13, p. 525)

'None of you truly believes until I am more beloved to them than their parents, their children, and all of mankind.'" (*Bukhārī and Muslim*)[27]

ḤADĪTH 15

عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي. نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا. فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ. وَأُحِلَّتْ لِيَ المَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ. وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَومِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً.

رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

قَالَ القَسْطَلَانِيُّ وَإِنَّمَا جَعَلَ الغَايَةَ شَهْرًا لِأَنَّهُ لَمْ يَكُنْ بَلَدُهُ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ وَبَينَ أَعْدَائِهِ أَكْثَرَ مِنْ شَهْرٍ.

Jābir ﷺ reported that Allāh's Messenger ﷺ said, "I have been given five things that no one was ever given before me:

1. I have been aided with awe [in the enemy's heart] by a distance of a month's journey.
2. The earth has been made a place of worship and a ritual purifier for me, so whenever the time for *ṣalāh* comes upon anyone from my *ummah* they should pray.
3. The spoils of war were made permissible for me while they were not permissible for anyone before me.

27. *Ṣaḥīḥ al-Bukhārī* 15 & *Ṣaḥīḥ Muslim* 169

4. I have been privileged with the Intercession.
5. Other prophets were specifically sent to their communities whereas I have been sent to humanity at large." (*Bukhārī and Muslim*)[28]

Imam al-Qasṭalānī ﷺ said, "The Prophet ﷺ made one month's journey the maximum distance [for the reach of his awe] because there wasn't more than a month's distance between his city and his enemies."[29]

ḤADĪTH 16

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَنَا مُحَمَّدٌ النَّبِيُّ الأُمِّيُّ لَا نَبِيَّ بَعْدِي. أُوتِيتُ جَوَامِعَ الكَلِمِ وَخَوَاتِمَهُ. رَوَاهُ الإِمَامُ أَحْمَدُ بِسَنَدٍ حَسَنٍ

'Abdullāh ibn 'Amr ﷺ reported that Allāh's Messenger ﷺ said, "I am Muḥammad, the unlettered prophet. There is no prophet after me. I have been blessed with comprehensive speech and its seals."[30] (*Aḥmad with a reliable chain*)[31]

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28. *Ṣaḥīḥ al-Bukhārī* 335, *Ṣaḥīḥ Muslim* 1163

29. *Irshād al-Sārī li Sharḥ Ṣaḥīḥ al-Bukhārī*, vol.1, p. 367

30. 'Seals' here refers to the Qur'ān because it is Allah's final revealed scripture, His final authoritative word and the scripture that has abrogated all previous scriptures. (*Majma' Biḥār al-Anwar*, vol. 2, p. 15)

31. Imām Aḥmad ibn Ḥanbal ﷺ has recorded this narration with similar wordings in his *Musnad* (no. 6606 & 6981). Both transmission chains have Ibn Lahī'ah in them. Ibn Lahī'ah is a narrator whose authenticity has been debated by scholars. Imām al-Bukhārī has recorded Ḥumaydī to have said, "Yaḥyā ibn Sa'īd did not consider him anything." In light of this statement the *isnād* of this *ḥadīth* will be classified as *ḍa'īf*.

ḤADĪTH 17

عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: أُتِيتُ بِمَقَالِيدِ الدُّنْيَا عَلَى فَرَسٍ أَبْلَقَ. جَاءَنِي بِهِ جِبْرِيلُ وَعَلَيهِ قَطِيفَةٌ مِنْ سُنْدُسٍ. رَوَاهُ الإِمَامُ أَحْمَدُ وَابْنُ حِبَّانَ وَالضِّيَاءُ المَقْدِسِيُّ بِرِجَالِ الصَّحِيحِ

Jābir ﷺ reported that Allāh's Messenger ﷺ said, "I was given the keys to [the treasures of] the earth which Jibrīl brought to me on a piebald steed.[32] On the steed, there was a saddle-cloth of fine brocade." (*Imam Aḥmad, Ibn Ḥibbān, and Ḍiyā' al-Maqdisī with authentic narrators*)[33]

ḤADĪTH 18

عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: إِنَّ اللّٰهَ بَعَثَنِي بِتَمَامِ مَكَارِمِ الأَخْلَاقِ وكَمَالِ مَحَاسِنِ الأَفْعَالِ. رَوَاهُ البَغَوِيُّ

Jābir ﷺ reported that the Prophet ﷺ said, "Truly, Allāh sent

Despite the *isnād* of this *ḥadīth* being *ḍa'īf* its content is well established through decisive and authentic sources. For example, in verse 40 of *Sūrat al-Aḥzāb*, Allāh ﷻ has called the Prophet ﷺ the Seal of Prophets. In *Sūrat al-A'rāf*, verse 158 He has called him the Unlettered Prophet. According to *ḥadīth* no. 7273 of *Ṣaḥīḥ al-Bukhārī* the Prophet ﷺ has mentioned that he's been blessed with comprehensive speech and its seals.

32. A mixed black and white spotted horse.

33. *al-Musnad li Imām Aḥmad* 14513, *Ṣaḥīḥ Ibn Ḥibbān* 6364. Imām al-Haythamī ﷺ has mentioned that all the narrators in this *isnād* are authentic. (*Majma' al-Zawā'id* 14215). It should be noted that one of the narrators in the chain, Abū Zayd ﷺ has been flagged be certain scholars, however great luminaries such as Yaḥyā ibn Ma'īn ﷺ have asserted that he is reliable and sound. (*Tah'dhīb al-Kamāl fi Asmā' al-Rijāl* 5602)

me with the completion of noble character and the perfection of beautiful actions." (*Baghawī*)[34]

ḤADĪTH 19

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي. رَوَاهُ ابْنُ السَّمْعَانِيّ

Ibn Masʿūd ﷺ reported that Allāh's Messenger ﷺ said, "My Lord educated me, and He educated me excellently." (*Ibn Samʿānī*)[35]

ḤADĪTH 20

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: إِنَّمَا أَنَا رَحْمَةٌ مُهْدَاةٌ. رَوَاهُ الحَاكِمُ وَغَيرُهُ. وَهُوَ كَقَوْلِهِ تَعَالَى ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ﴾

34. *Sharḥ al-Sunnah* 3623. The *isnād* of this *ḥadīth* is *ḍaʿīf* due to Muḥammad ibn Yūsuf ibn al-Munkadir appearing in it. Imām al-Nasaʾī ﷺ has mentioned that he is not a strong narrator. (*Tahʾdhīb al-Kamāl fī Asmāʾ al-Rijāl* 7153)

However since similar narrations have been reported through other transmission chains, this *ḥadīth* will be classified as *ḥasan li ghayrihī*. Examples of these narrations can be found in *Majmaʿ al-Zawāʾid*, *ḥadīth* numbers 13683 to 13685.

35. ʿAbd al-Karīm ibn Muḥammad al-Samʿānī ﷺ has recorded this in his book, *Adab al-Imlāʾ wa al-Istimlāʾ* with similar wordings (p. 1) with a broken (*munqaṭiʿ*) *isnād*.

Ibn Taymīyah ﷺ has stated that the meaning of this *ḥadīth* is accurate however there is no sound *isnād* known for this narration. (*Majmūʿ al-Fatāwā*, vol. 18, p. 375)

Abū Hurayrah ﷺ reported that Allāh's Messenger ﷺ said, "Truly, I am but a gifted mercy." (*Ḥākim and others*)[36]

This statement is similar to Allāh's word, "*We have not sent you except as a mercy to [all] the worlds.*"[37]

ḤADĪTH 21

عَنْ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: تَلَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ وَقَولَهُ: ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ العَزِيزُ الحَكِيمُ﴾. فَرَفَعَ يَدَيهِ وَقَالَ: اللّٰهُمَّ أُمَّتِي أُمَّتِي وَبَكَى. فَقَالَ اللّٰهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبُّكَ أَعْلَمُ فَاسْأَلْهُ: مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ فَسَأَلَهُ فَأَخْبَرَهُ بِمَا قَالَ وَهُوَ أَعْلَمُ فَقَالَ اللّٰهُ تَعَالَى: يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ لَهُ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوؤُكَ. رَوَاهُ مُسْلِمٌ

Ibn 'Umar ﷺ reported, "Allāh's Messenger ﷺ recited [from the Qur'ān], '*My Lord, indeed the [idols] have led many people astray. So whoever follows me then he is with me, but whoever disobeys me—You are truly Forgiving and Merciful*,'[38] and Allāh's word '*If You punish them, they are Your servants; but if You forgive them, You*

36. *al-Mustadrak 'alā al-Ṣaḥīḥayn* 100

Imām al-Dhahabī ﷺ has affirmed in the footnote of this narration in *al-Mustadrak 'alā al-Ṣaḥīḥayn* that this *ḥadīth* conforms to the criteria of Bukhārī and Muslim.

37. *Sūrat al-Anbiyā'* 21:107

38. *Sūrat Ibrāhīm* 14:36

are definitely Almighty and Wise,'[39] then he raised his hands and pleaded, 'O Allāh! My *ummah*! My *ummah*!,' and wept. Allāh, the Great and Almighty then said, 'Jibrīl, go to Muḥammad, while your Lord is well aware [of his condition], and ask him, 'What makes you cry?"

So Jibrīl went to the Messenger ﷺ, asked him, and then informed Allāh of what he said, while Allāh was well aware. So Allāh Most High said, 'Jibrīl, go to Muḥammad and tell him, 'We will surely please you regarding your *ummah* and We will not disappoint you." (*Muslim*)[40]

ḤADĪTH 22

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللّٰهُ عَلَيهِ بِهَا عَشْرًا رَوَاهُ مُسْلِمٌ

وَرَوَى أَيضًا عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: إِذَا سَمِعْتُمُ المُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ مَرَّةً صَلَّى اللّٰهُ عَلَيهِ بِهَا عَشْرًا. ثُمَّ اسْأَلُوا اللّٰهَ لِيَ الوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللّٰهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ اللّٰهَ لِيَ الوَسِيلَةَ حَلَّتْ عَلَيهِ الشَّفَاعَةُ.

Abū Hurayrah ﷺ reported that Allāh's Messenger ﷺ said, "Whoever invokes divine blessings upon me once, Allāh will send ten blessings upon them." (*Muslim*)

39. *Sūrat al-Mā'idah* 5:118

40. Imām Muslim ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 912).

Imām Muslim also narrated that ʿAbdullāh ibn ʿAmr ﷺ reported, "Allāh's Messenger ﷺ said, 'When you hear the caller to prayer (*muʾadhdhin*), then repeat what he says and then invoke divine blessings upon me. For truly, whoever invokes one blessing upon me, Allāh will send ten blessings upon them in return. Then ask Allāh to grant me the *wasīlah*, for it is a high rank in Paradise, which only one servant of Allāh is entitled to. I hope I will be that servant. So whoever asks Allāh to grant me the *wasīlah* will be eligible to receive my intercession."[41]

ḤADĪTH 23

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ أُتِيَ بِالبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ فَاسْتَصْعَبَ عَلَيهِ. فَقَالَ لَهُ جِبْرِيلُ: أَبِمُحَمَّدٍ تَفْعَلُ هٰذَا؟ فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللّٰهِ مِنْهُ. فَارْفَضَّ عَرَقًا. رَوَاهُ القَاضِيُّ عِيَاضٌ فِي الشِّفَا وَغَيرُهُ

Anas ﷺ reported that the *Burāq*[42] was brought to the Prophet ﷺ on the eve of the Night Journey (*al-Isrāʾ*) and it initially gave him trouble. So Jibrīl rebuked the *Burāq* saying, 'Are you acting like this with Muḥammad?! No one nobler than him in Allāh's sight has ever ridden you.' It then began sweating profusely." (*Qādī ʿIyāḍ in al-Shifāʾ and others*)[43]

41. Imām Muslim ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 849).

42. The *Burāq* is an animal from Paradise that is smaller than a donkey and larger than a mule. Its stride is as far as its eye can see. More information on it can be found in *ḥadīth* no. 39 of this book.

43. *al-Shifāʾ bi Taʿrīf Ḥuqūq al-Muṣṭafā* vol. 1, p. 321. Imām al-Tirmidhī ﷺ has

ḤADĪTH 24

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: نَحْنُ الآخِرُونَ السَّابِقُونَ يَومَ القِيَامَةِ بَيدَ أَنَّهُمْ أُوتُوا الكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ. ثُمَّ هٰذَا يَومُهُمْ الَّذِي فُرِضَ عَلَيهِمْ يَعْنِي الجُمُعَةُ اخْتَلَفُوا فِيهِ. فَهَدَانَا اللّٰهُ لَهُ وَالنَّاسُ لَنَا فِيهِ تَبَعٌ. اليَهُودُ غَدًا وَالنَّصَارٰى بَعْدَ غَدٍ. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

Abū Hurayrah ﷺ reported that Allāh's Messenger ﷺ said, "We are the last [to arrive in the world] but the first [to be judged] on the Day of Rising, despite the fact that they (i.e. the People of the Book) were given a scripture before us and we were given a scripture after them. Furthermore, this is their day that was prescribed for them i.e. Friday (*Jumu'ah*), which they differed over. So Allāh guided us to *Jumu'ah* and those people will be after us; the Jews the following day [Saturday], and the Christians the day after [Sunday]." (*Bukhārī and Muslim*)[44]

recorded this narration in his *Jāmi'* with similar wordings (no. 3131) and has classified it as *ḥasan*.

44. *Ṣaḥīḥ Muslim* 1981. Imām al-Bukhārī ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 876).

ḤADĪTH 25

عَنْ عُمَرَ بِنِ الخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: كُلُّ سَبَبٍ ونَسَبٍ يَنْقَطِعُ يَوْمَ القِيَامَةِ إِلَّا سَبَبِي وَنَسَبِي. رَوَاهُ الحَاكِمُ وَالبَيْهَقِيُّ

'Umar ibn al-Khaṭṭāb ﷺ said that Allāh's Messenger ﷺ said, "Every means and lineage will be severed on the Day of Judgment except my means and my lineage." (*Ḥākim and Bayhaqī*)[45]

ḤADĪTH 26

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ. قَالَ بَعْضُهُمْ: إِنَّ اللّٰهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا. وَقَالَ آخَرُ: مُوسَى كَلَّمَهُ اللّٰهُ تَكْلِيمًا. وَقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللّٰهِ وَرُوحُهُ. وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللّٰهُ. فَخَرَجَ عَلَيهِمْ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ وَقَالَ: قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبَكُمْ. إِنَّ إِبْرَاهِيمَ خَلِيلُ اللّٰهِ وَهُوَ كَذٰلِكَ. وَمُوسَى نَجِيُّ

45. This is an excerpt of a lengthy *ḥadīth* which Imām al-Ḥākim ﷺ has recorded in his *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (no. 4684). Imām al-Dhahabī ﷺ has pointed out that its *isnād* is *munqaṭiʿ*. Thus its *isnād* is *ḍaʿīf*.

Imām al-Bayhaqī ﷺ has recorded this narration in his *al-Sunan al-Kubrā* with similar wordings (no. 13396).

It is worth noting that Imām al-Ṭabarānī ﷺ has also recorded this *ḥadīth* in his *al-Muʿjam al-Kabīr* with similar wordings (no. 2634 & 2635), and Imām al-Haythamī ﷺ has confirmed that all the narrators in its *isnād* are authentic (15020).

اللّٰهِ وَهُوَ كَذٰلِكَ. وَعِيسٰى رُوحُ اللّٰهِ وَهُوَ كَذٰلِكَ. وَآدَمُ اصْطَفَاهُ اللّٰهُ وَهُوَ كَذٰلِكَ. أَلَا وَأَنَا حَبِيبُ اللّٰهِ وَلَا فَخْرَ. وَأَنَا حَامِلُ لِوَاءِ الحَمْدِ يَوْمَ القِيَامَةِ تَحْتَهُ آدَمُ فَمَنْ دُونَهُ وَلَا فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ القِيَامَةِ وَلَا فَخْرَ. وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الجَنَّةِ فَيَفْتَحُ اللّٰهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ المُؤْمِنِينَ وَلَا فَخْرَ. وَأَنَا أَكْرَمُ الأَوَّلِينَ وَالآخِرِينَ عَلَى اللّٰهِ وَلَا فَخْرَ.

رَوَاهُ التِّرْمِذِيُّ وَغَيرُهُ

Ibn ʿAbbās ﷺ said that some of the companions of Allāh's Messenger ﷺ were sitting together when the Messenger ﷺ came out. He drew near them and heard them having a discussion in which one of them said, "Indeed, Allāh has taken Ibrāhīm as an Intimate Friend." Another said, "Allāh spoke directly to Mūsā." Another said, "ʿĪsā is the Word of Allāh and His spirit."[46] Another said, "Allāh chose Ādam."

Allāh's Messenger ﷺ then came to them and said, "I have heard your discussion and your amazement. [You discussed that] Ibrāhīm is the Intimate Friend of Allāh and that is the case. And Mūsā intimately conversed with Allāh and that is the case. ʿĪsā is the Spirit of Allāh and that is the case. Allāh chose Ādam and that is the case. Listen carefully, I am the Beloved of Allāh, and that is not boasting. And I will carry the Banner of Praise on the Day of Rising, under which will be Ādam and everyone besides him, and that is not boasting. I will be the first to intercede and the first whose intercession will be accepted on the Day of Rising, and that is not boasting. I will be the first to knock the ring of

46. ʿĪsā ﷺ has been referred to as Allāh's spirit here because his soul was sent down by Allāh through the Archangel Jibrīl ﷺ and then blown into his mother, Maryam ﷺ who subsequently conceived. This conception is known as the 'Immaculate Conception'.

Paradise's [door], so Allāh will open it for me and admit me into it, and with me will be the poor believers, and that is not boasting. And I am the most noble to Allāh among the first and last people, and that is not boasting." *(Tirmidhī and others)*[47]

HADĪTH 27

عَنْ عَمْرِو بْنِ قَيسٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: نَحْنُ الآخِرُونَ وَنَحْنُ السَّابِقُونَ يَومَ القِيَامَةِ. وَإِنِّي قَائِلٌ قَوْلًا غَيرَ فَخْرٍ إِبْرَاهِيمُ خَلِيلُ اللّٰهِ وَمُوسَى صَفِيُّ اللّٰهِ وَأَنَا حَبِيبُ اللّٰهِ وَمَعِي لِوَاءُ الحَمْدِ يَومَ القِيَامَةِ. وَإِنَّ اللّٰهَ وَعَدَنِي فِي أُمَّتِي وَأَجَارَهُمْ مِنْ ثَلَاثٍ لَا يَعُمُّهُمْ بِسَنَةٍ وَلَا يَسْتَأْصِلُهُمْ عَدُوٌّ وَلَا يَجْمَعُهُمْ عَلَى ضَلَالَةٍ. رَوَاهُ الدَّارِمِيُّ

ʿAmr ibn Qays ﷺ reported that Allāh's Messenger ﷺ said: "We are the last [*ummah* to be sent into this world] but the first [to be judged] on the Day of Rising. I am going to say something without boasting: Ibrāhīm is the Intimate Friend of Allāh, Mūsā is the Sincere Friend of Allāh, and I am the Beloved of Allāh. I will have the Banner of Praise with me on the Day of Rising. Truly, Allāh has made promises to me about my *ummah*, and has saved them from three things:

1. They will not be destroyed by famine,

47. Imām al-Tirmidhī ﷺ has recorded this narration in his *al-Jāmiʿ* with similar wordings (no. 3616). A narrator by the name of Zamʿah ibn Ṣāliḥ ﷺ appears in its *isnād* who scholars have mixed views about. While some have put his reliability to question, others have accepted him as a trustworthy narrator. (*Tahʾdhīb al Kamāl fī Asmāʾ al-Rijāl* 2003)

2. Nor will they be exterminated by an enemy,
3. Nor will He unite them upon misguidance." (*Dārimī*)[48]

ḤADĪTH 28

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا قَائِدُهُمْ إِذَا وُفِدُوا وَأَنَا خَطِيبُهُمْ إِذَا أُنْصِتُوا وَأَنَا مُسْتَشْفِعُهُمْ إِذَا حُبِسُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا. الكَرَامَةُ وَالمَفَاتِيحُ يَومَئِذٍ بِيَدِى وَلِوَاءُ الحَمْدِ يَومَئِذٍ بِيَدِى. وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّى يَطُوفُ عَلَيَّ أَلْفُ خَادِمٍ كَأَنَّهُمْ بَيْضٌ مَكْنُونٌ أَوْ لُؤْلُؤٌ مَنْثُورٌ رَوَاهُ التِّرْمِذِيُّ

اَلْبَيْضُ المَكْنُونُ اللُّؤْلُؤُ المَسْتُورُ * وَرَوَى التِّرْمِذِيُّ أَيضًا عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: إِذَا كَانَ يَومُ القِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيرَ فَخْرٍ.

28. Anas ibn Mālik ﷺ reported that Allāh's Messenger ﷺ said, "I will be the first person to emerge when people will be resurrected. I will be their leader when they will be grouped together, and I will be their advocate when they will all be made speechless. I will be their intercessor when they will be held up, and I will be the one who gives them good news when they will despair. Honour and every key on that Day will be in my hand. The Banner of Praise

48. Imām al-Dārimī ﷺ has recorded this narration in his *Sunan* with similar wordings (no. 54) but with a *munqaṭiʿ isnād*.

on that Day will be in my hand. I am the noblest of the children of Ādam in the sight of my Lord. One thousand servants will serve me who will resemble (delicate) protected eggs or scattered pearls." (*Tirmidhī*)[49]

Tirmidhī also narrated that 'Ubayy ibn Ka'b ﷺ reported that the Prophet ﷺ said, "On the Day of Rising, I will be the leader of the Prophets, their advocate and their intercessor and this is not boasting."[50]

ḤADĪTH 29

عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ وَأَنَا أَوَّلُ شَافِعٍ مُشَفَّعٍ وَلَا فَخْرَ. رَوَاهُ الدَّارِمِيُّ

Jābir ﷺ reported that Allāh's Messenger ﷺ said, "I am the leader of the Messengers and that is not boasting. I am the seal of the Prophets and that is not boasting. And I will be the first to intercede and the first whose intercession will be accepted and that is not boasting." (*Dārimī*)[51]

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49. Imām al-Tirmidhī ﷺ has recorded this narration in his *al-Jāmi'* with similar wordings (no. 3610) and has classified it as *ḥasan*.

50. *Jāmi' al-Tirmidhī* 3613. Imām al-Tirmidhī ﷺ has classified this narration as *ḥasan ṣaḥīḥ*.

51. *Sunan al-Dārimī* 49. Imām al-Ṭabarānī ﷺ has also recorded this *ḥadīth* in his *al-Mu'jam al-Awsaṭ* (no. 170). A narrator by the name of Ṣāliḥ ibn 'Aṭā' ibn Khabbāb ﷺ happens to appear in the *isnād* of both versions. Imām al-Haythamī ﷺ has mentioned that he does not know who this narrator is however the rest of the narrators in the *isnād* are all authentic (13924).

Ibn Ḥibbān ﷺ has managed to identify this unknown narrator and has included

ḤADĪTH 30

عَنْ أَبِي سَعِيدِ الخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ :أَنَا سَيِّدُ وَلَدِ آدَمَ يَومَ القِيَامَةِ وَلَا فَخْرَ. وَبِيَدِي لِوَاءُ الحَمْدِ وَلَا فَخْرَ. وَمَا مِنْ نَبِيٍّ يَومَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلَا فَخْرَ. رَوَاهُ التِّرْمِذِيُّ

Abū Sa'īd al-Khudrī ﷺ said that Allāh's Messenger ﷺ said, "I will be the Master of the Children of Ādam on the Day of Rising and that is not boasting. The Banner of Praise will be in my hand and that is not boasting. There will be no Prophet on that day, Ādam and everyone besides him, except they will be under my banner. And I will be the first one the earth will split open for and that is not boasting." *(Tirmidhī)*[52]

ḤADĪTH 31

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ فَأَكْتَسِي حُلَّةً مِنْ حُلَلِ الجَنَّةِ. ثُمَّ أَقُومُ عَنْ يَمِينِ العَرْشِ لَيسَ أَحَدٌ مِنَ الخَلَائِقِ يَقُومُ ذَلِكَ المَقَامَ غَيرِي. رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَن صَحِيح

him in his book of 'Trustworthy Narrators' (*Kitāb al-Thiqāt* 8557). Hence al-Haythamī's criticism will not affect the authenticity of this *ḥadīth*.

52. *Jāmi' al-Tirmidhī* 3615. Imām al-Tirmidhī ﷺ has classified this narration as *ḥasan*.

Abū Hurayrah ﷺ reported that the Prophet ﷺ said, "[On the Day of Rising] I will be the first person the earth will split open for and I will be clothed with a garment from the garments of Paradise. I will then stand on the right side of the Throne. No one from the entire creation will occupy that place except me." (*Tirmidhī and he stated that this ḥadīth is ḥasan ṣaḥīḥ*)[53]

ḤADĪTH 32

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيكُمْ. وَإِنِّي وَاللّٰهِ لَأَنْظُرُ إِلَى حَوضِيَ الآنَ. وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ وَإِنِّي وَاللّٰهِ مَا أَخَافُ عَلَيكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنْ أَخَافُ عَلَيكُمْ أَنْ تَنَافَسُوا فِيهَا. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

'Uqbah ibn 'Āmir ﷺ reported that Allāh's Messenger ﷺ said, "I will be a forerunner for you [in the hereafter] and I will be a witness over you. Indeed, I swear by Allāh, I am looking at my pool (the *Ḥawḍ*) right now. I have truly been granted the keys to the storehouses of the earth. Truly, I swear by Allāh, I do not fear that you will associate partners [with Allāh] after me. However, I fear that you will compete in worldly affairs." (*Bukhārī and Muslim*)[54]

53. Imām al-Tirmidhī ﷺ has recorded this narration in his *al-Jāmi'* with similar wordings (no. 3611) and has classified it as *ḥasan gharīb*.

54. *Ṣaḥīḥ al-Bukhārī* 6590 & *Ṣaḥīḥ Muslim* 5976

ḤADĪTH 33

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ المِسْكِ وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ. مَنْ يَشْرَبُ مِنْهُ فَلَا يَظْمَأُ أَبَدًا. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

ʿAbdullāh ibn ʿAmr ﷺ reported that Allāh's Messenger ﷺ said, "My pool (*Ḥawḍ*) is [as vast as] the distance of a month's journey, and its corners are equidistant. Its water is whiter than milk, its scent is more fragrant than musk, and its goblets are [as numerous] as the stars in the sky. Whoever drinks from it will never thirst again." (*Bukhārī and Muslim*)[55]

ḤADĪTH 34

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: بَيْنَا أَنَا أَسِيرُ فِي الجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قِبَابُ الدُّرِّ المُجَوَّفِ. قُلْتُ: مَا هٰذَا يَا جِبْرِيلُ؟ قَالَ: هٰذَا الكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ. فَإِذَا طِينُهُ مِسْكٌ أَذْفَرُ. رَوَاهُ البُخَارِيُّ

Anas ﷺ reported that Allāh's Messenger ﷺ said, "While I was walking in Paradise, I came upon a riverbank which was sur-

55. *Ṣaḥīḥ al-Bukhārī* 6579. Imām Muslim ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 5971).

rounded by domes of hollowed pearls. I said, 'What is this Jibrīl?' He replied, 'This is the *Kawthar* which your Lord has granted you.' I then noticed that its soil was made of fragrant musk." (*Bukhārī*)[56]

ḤADĪTH 35

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَرَادَ اللّٰهُ أَنْ يَقْضِيَ بَيْنَ خَلْقِهِ نَادٰى مُنَادٍ: أَيْنَ مُحَمَّدٌ وَأُمَّتُهُ؟ فَأَقُومُ وَتَتْبَعُنِي أُمَّتِي غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الطُّهُورِ. قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: فَنَحْنُ الآخِرُونَ الأَوَّلُونَ وَأَوَّلُ مَنْ يُحَاسَبُ وَتُفْرِجُ لَنَا الأُمَمُ عَنْ طَرِيقِنَا وَتَقُولُ الأُمَمُ كَادَتْ هٰذِهِ الأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءَ كُلُّهَا.

رَوَاهُ أَبُو دَاوُد (الطَّيَالِسِيُّ فِي مُسْنَدِهِ)

Ibn ʿAbbās ﷺ reported that Allāh's Messenger ﷺ said, "When Allāh will decide to judge His creation, a caller will call out, 'Where is Muḥammad and his *ummah*?" So I will stand and my *ummah* will follow me with shining white limbs from the traces of purification." Allāh's Messenger ﷺ then said, "We are the last [to come into this world] and the first to be reckoned. The nations [before us] will clear our path for us and will say 'This *ummah* is almost [like] a nation completely consisting of prophets." (Abū Dāwūd ﷺ in his *Musnad al-Ṭayālisī*)[57]

56. *Ṣaḥīḥ al-Bukhārī* 6581

57. This is an excerpt of a lengthy *ḥadīth* which Imām Abū Dāwūd al-Ṭayālisī ﷺ has recorded in his *Musnad* (no. 2834). The *isnād* of this *ḥadīth* is *ḍaʿīf* due to ʿAlī ibn Zayd ibn Judʿān appearing in it. Yaḥyā ibn Maʿīn ﷺ has classified him as weak while

ḤADĪTH 36

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: يُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأُمَّتِهِ وَلَا يَتَكَلَّمُ يَومَئِذٍ إِلَّا الرُّسُلُ وَكَلَامُ الرُّسُلِ يَومَئِذٍ اللّٰهُمَّ سَلِّمْ سَلِّمْ. رَوَاهُ البُخَارِيُّ وَمُسْلِمٌ

Abū Hurayrah ﷺ reported that Allāh's Messenger ﷺ said, "The Bridge (*Ṣirāt*) will be placed between the two borders of Hell (*Jahannam*). I will be the first Messenger to cross it with his *ummah*. No one will speak on that Day except for the Messengers, and the words of the Messengers on that Day will be 'O Allāh! Make [the crossing] safe! Make [the crossing] safe!" (*Bukhārī and Muslim*)[58]

ḤADĪTH 37

عَنْ بُرَيدَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم قَالَ: إِنِّي لَأَرْجُو أَنْ أَشْفَعَ يَومَ القِيَامَةِ إِلَى عَدَدِ مَا عَلَى الأَرْضِ مِنْ شَجَرَةٍ وَمَدَرَةٍ. رَوَاهُ الإِمَامُ أَحْمَدُ وَغَيرُهُ

وَرَوَى أَبُو دَاوُدَ عَنْ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ

Imām Aḥmad ibn Hanbal ﷺ asserts that he is a person of no substance. (*Tah'dhīb al-Kamāl fī Asmā' al-Rijāl* 4659)

58. This is an excerpt of a lengthy *ḥadīth* which both Imām al-Bukhārī ﷺ has reported in his *Ṣaḥīḥ* (no. 806) and Imām Muslim ﷺ has recorded in his *Ṣaḥīḥ* (no. 451).

سَاجِدًا شُكْرًا لِرَبِّي ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي الثُّلُثَ الآخِرَ فَخَرَرْتُ سَاجِدًا لِرَبِّي

Buraydah ﷺ reported that Allāh's Messenger ﷺ said, "I certainly hope to intercede on the Day of Rising for a number [of people] equal to the number of trees and clods of clay on earth." (*Aḥmad and others*)[59]

Abū Dāwūd narrated from Sa'd ﷺ, who reported that Allāh's Messenger ﷺ said, "Truly, I implored my Lord and interceded for my *ummah* and He granted me a third of my *ummah*. So I fell in prostration out of gratitude to my Lord. Then I raised my head and prayed to my Lord for my *ummah*, and He granted me another third of my *ummah*. So I fell in prostration to my Lord out of gratitude. Then I raised my head and besought my Lord on behalf of my *ummah*, and He granted me the last third. Then I fell in prostration to my Lord."[60]

59. *al-Musnad li Imām Aḥmad* 22943. The *isnād* of this *ḥadīth* is *ḍa'īf* due to Abū Isrā'īl, Ismā'īl ibn Khalīfah al-'Absī appearing in it. He has been heavily criticized for reporting narrations that are inconsistent with authentic accounts, and for slandering 'Uthmān ﷺ among many other companions of the Prophet ﷺ. (*Tah'dhīb al-Kamāl* 440)

60. *Sunan Abū Dāwūd* 2775. The *isnād* of this *ḥadīth* is *ḍa'īf* due Mūsā ibn Ya'qūb appearing in it. 'Alī ibn al-Madīnī ﷺ has classified him as weak. (*Tah'dhīb al-Kamāl fī Asmā' al-Rijāl* 6315)

ḤADĪTH 38

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ: آتِي بَابَ الجَنَّةِ فَأَسْتَفْتِحُ فَيَقُولُ الخَازِنُ مَنْ أَنْتَ؟ فَأَقُولُ مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لاَ أَفْتَحَ لأَحَدٍ قَبْلَكَ. رَوَاهُ مُسْلِمٌ

وَفِي رِوَايَةِ الطَّبَرَانِيِّ فَيَقُومُ الخَازِنُ فَيَقُولُ: أُمِرْتُ أَنْ لاَ أَفْتَحَ لأَحَدٍ قَبْلَكَ وَلاَ أَقُومُ لِأَحَدٍ بَعْدَك

Anas ibn Mālik ﷺ reported that Allāh's Messenger ﷺ said, "I will approach the door of Paradise and will ask to enter. The guard of Paradise will ask, 'Who are you?' So I will answer, 'Muḥammad.' He will say, 'I was given instructions to not open [the door] for anyone before you.'" (*Muslim*)[61]

According to al-Ṭabarānī's version of the account, the guard [of Paradise] will stand and say, "I was ordered to not open [the door of Paradise] for anyone before you and not to stand for anyone after you."[62]

ḤADĪTH 39

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ أَنّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ قَالَ: أُتِيتُ بِدَابَّةٍ فَوقَ الحِمَارِ وَدُونَ البَغْلِ. خَطْوُهَا عِنْدَ مُنْتَهَى طَرْفِهَا. فَرَكِبْتُ وَمَعِي

61. Imām Muslim ﷺ has recorded this narration in his *Ṣaḥīḥ* with similar wordings (no. 486).

62. We could not find this narration in any of Imām al-Ṭabarānī's works. It is recorded though in Imām Abū Nu'aym's book, *Ṣifat al-Jannah* (no. 83).

جِبْرِيلُ عَلَيهِ السَّلَامُ. فَسِرْتُ فَقَالَ: انْزِلْ فَصَلِّ. فَفَعَلْتُ. فَقَالَ: أَتَدْرِي أَينَ صَلَّيتَ؟ صَلَّيتَ بِطَيبَةَ وَإِلَيهَا المُهَاجَرُ. ثُمَّ قَالَ: انْزِلْ فَصَلِّ. فَصَلَّيتُ. فَقَالَ أَتَدْرِي أَينَ صَلَّيتَ؟ صَلَّيتَ بِطُورِ سِينَاءَ حَيثُ كَلَّمَ اللّٰهُ مُوسٰى عَلَيهِ السَّلَامُ. ثُمَّ قَالَ: انْزِلْ فَصَلِّ. فَصَلَّيتُ. فَقَالَ أَتَدْرِي أَينَ صَلَّيتَ؟ صَلَّيتَ بِبَيتِ لَحْمٍ حَيثُ وُلِدَ عِيسٰى عَلَيهِ السَّلَامُ. ثُمَّ دَخَلْتُ إِلَى بَيتَ المَقْدِسِ. فَجُمِعَ لِيَ الأَنْبِيَاءُ عَلَيهِمُ السَّلَامُ. فَقَدَّمَنِي جِبْرِيلُ حَتَّى أَمَمْتُهُمْ.

ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا. فَإِذَا فِيهَا آدَمُ عَلَيهِ السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ. فَإِذَا فِيهَا ابْنَا الخَالَةِ عِيسٰى وَيَحْيٰى عَلَيهِمَا السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ. فَإِذَا فِيهَا يُوسُفُ عَلَيهِ السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ. فَإِذَا فِيهَا هَارُونُ عَلَيهِ السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الخَامِسَةِ. فَإِذَا فِيهَا إِدْرِيسُ عَلَيهِ السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّادِسَةِ. فَإِذَا فِيهَا مُوسٰى عَلَيهِ السَّلَامُ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ. فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيهِ السَّلَامُ.

ثُمَّ صَعِدَ بِي إِلَى فَوقِ سَبْعِ سَمَوَاتٍ فَأَتَينَا سِدْرَةَ المُنْتَهَى. فَغَشِيَتْنِي ضَبَابَةٌ. فَخَرَرْتُ سَاجِدًا. فَقِيلَ لِي: إِنِّي يَومَ خَلَقْتُ السَّمَوَاتِ وَالأَرْضَ فَرَضْتُ عَلَيكَ وَعَلٰى أُمَّتِكَ خَمْسِينَ صَلَاةً. فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ. فَرَجَعْتُ إِلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيءٍ. ثُمَّ أَتَيتُ عَلٰى مُوسٰى فَقَالَ: كَمْ فَرَضَ عَلَيكَ وَعَلٰى أُمَّتِكَ؟ قُلْتُ خَمْسِينَ صَلَاةً. قَالَ: فَإِنَّكَ لَا تَسْتَطِيعُ أَنْ تَقُومَ بِهَا أَنْتَ وَلَا أُمَّتُكَ. فَارْجِعْ إِلٰى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ. فَرَجَعْتُ إِلٰى رَبِّي

فَخَفَّفَ عَنِّي عَشْرًا. ثُمَّ أَتَيْتُ إِلٰى مُوسٰى فَأَمَرَنِي بِالرُّجُوعِ. فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا. ثُمَّ أَتَيتُ مُوسٰى فَأَمَرَنِي بِالرُّجُوعِ. فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا. ثُمَّ رُدِّتْ إِلٰى خَمْسِ صَلَوَاتٍ. قَالَ: فَارْجِعْ إِلٰى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّهُ فَرَضَ عَلٰى بَنِي إِسْرَائِيلَ صَلَاتَيْنِ فَمَا قَامُوا بِهِمَا. فَرَجَعْتُ إِلٰى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ التَّخْفِيفَ فَقَالَ: إِنِّي يَومَ خَلَقْتُ السَّمَوَاتِ وَالأَرْضَ فَرَضْتُ عَلَيكَ وَعَلٰى أُمَّتِكَ خَمْسِينَ صَلَاةً. فَخَمْسٌ بِخَمْسِينَ. فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ. فَعَرَفْتُ أَنَّهَا مِنَ اللّٰهِ عَزَّ وَجَلَّ صِرًى. فَرَجَعْتُ إِلٰى مُوسٰى عَلَيهِ السَّلَامُ فَقَالَ: ارْجِعْ. فَعَرَفْتُ أَنَّهَا مِنَ اللّٰهِ صِرًى يَقُولُ حَتْمٌ فَلَمْ أَرْجِعْ. رَوَاهُ النَّسَائِيُّ وَرَوَاهُ البُخَارِيُّ وَمُسْلِمٌ مُطَوَّلًا

Anas ﷺ reported that Allāh's Messenger ﷺ said, "An animal was brought to me that was bigger than a donkey and smaller than a mule. Its stride would reach as far as its eyes could see. So I mounted it while Jibrīl ﷺ accompanied me and I began the night journey. [During the journey] Jibrīl ﷺ said, 'Dismount and pray.' So I did. He asked, 'Do you know where you just prayed? You prayed at *Ṭaybah* (Madīnah); towards it will be the place of migration.'

Then [at another place] he said, 'Dismount and pray'. So I prayed. He then asked, 'Do you know where you just prayed?' You prayed at *Ṭūr al-Sīnā'* (Mount Sinai) where Allāh spoke to Mūsā ﷺ. [Further on] Jibrīl ﷺ said, 'Dismount and pray.' So I prayed and he asked, 'Do you know where you just prayed? You prayed at *Bayt al-Laḥam* (Bethlehem) where ʿĪsā ﷺ was born.' [Later] I entered *Bayt al-Maqdis* (Masjid al-Aqṣā). All the Prophets ﷺ were gathered for me and Jibrīl ushered me forward until I lead them in *ṣalāh*.

Then Jibrīl ascended with me to the sky of this world (*dunyā*)

and there was Ādam ﷺ. He then ascended with me to the second sky and there were the two maternal cousins, ʿĪsā and Yaḥyā ﷺ. Then he ascended with me to the third sky and there was Yūsuf ﷺ. He then ascended with me to the fourth sky and there was Hārūn ﷺ. Then he ascended with me to the fifth sky and there was Idrīs ﷺ. Then he ascended with me to the sixth sky and there was Mūsā ﷺ. Then he ascended with me to the seventh sky and there was Ibrāhīm ﷺ.

He then ascended with me above the seven skies and we came to *Sidrat al-Muntahā* (the Lote Tree of the Furthest Border). A fog then engulfed me and I fell into prostration. I was then told, 'Truly, on the day I created the heavens and the earth, I made 50 ritual prayers (*ṣalāh*) compulsory for you and your *ummah*. So establish them; you and your *ummah*.' Then I returned to Ibrāhīm and he did not ask me about anything. I then came to Mūsā and he asked, 'How many [ritual prayers] were made obligatory upon you and your *ummah*?' I said, '50 ritual prayers.' He replied, 'Indeed, neither you nor your *ummah* will be able to establish them. Return to your Lord and ask Him to reduce them.' So I returned to my Lord and He reduced them for me by ten.

Then I came to Mūsā and he ordered me to return [to get the number further reduced], so I returned and He reduced it for me by ten. Then [again] I came to Mūsā and he instructed me to go back, so I went back and He reduced it for me by ten. [Until finally] it was reduced to five ritual prayers. Mūsā said, 'Return to your Lord and ask for a reduction because He made two ritual prayers obligatory upon the Children of Israel and they did not establish them.' So I returned to my Lord, the Mighty and Majestic and asked Him to reduce it so He said, "Truly, on the day I created the heavens and the earth, I made 50 ritual prayers obligatory upon you and your *ummah*, thus [the reward of your] five [ritual prayers] will be equal to 50. So establish them; you and your *ummah*.' So I

realized this is my assigned obligation from Allāh, the Great and Almighty. I returned to Mūsā and he said, 'Go back.' Allāh said, '[This is the] obligation,' so I did not go back. (*Nasa'ī*).

Bukhārī and Muslim have narrated the longer version.[63]

ḤADĪTH 40

عَنْ أَبِي هُرَيرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ أَنَا سَيِّدُ النَّاسِ يَومَ القِيَامَةِ. هَلْ تَدْرُونَ مِمَّ ذٰلِكَ؟ يَجْمَعُ اللّٰهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُبْصِرُهُمْ النَّاظِرُ وَيُسْمِعُهُمْ الدَّاعِي وَتَدْنُو الشَّمْسُ مِنْ جَمَاجِمِ النَّاسِ فَيَبْلُغُ النَّاسُ مِنْ الغَمِّ وَالكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ. فَيَقُولُ النَّاسُ: أَلَا تَرَونَ مَا أَنْتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ إِلٰى مَنْ يَشْفَعُ لَكُمْ يَعْنِي إِلٰى رَبِّكُمْ ؟

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدَمُ. فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو البَشَرِ. خَلَقَكَ اللّٰهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ المَلَائِكَةَ فَسَجَدُوا لَكَ وَأَسْكَنَكَ الجَنَّةَ. أَلَا تَشْفَعُ لَنَا إِلٰى رَبِّكَ؟ أَلَا تَرٰى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا؟ فَقَالَ: إِنَّ رَبِّي قَدْ غَضِبَ اليَومَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. نَهَانِي عَنْ الشَّجَرَةِ فَعَصَيتُهُ. نَفْسِي نَفْسِي نَفْسِي. اِذْهَبُوا إِلٰى غَيرِي. اِذْهَبُوا إِلٰى نُوحٍ.

63. *Sunan al-Nasa'ī* 450. The lengthier version of this *ḥadīth* has been recorded with textual variances by Imām al-Bukhārī ﷺ in his *Ṣaḥīḥ* (no. 3887) and Imām Muslim ﷺ in his *Ṣaḥīḥ* (no. 411).

فَيَأْتُونَ نُوحًا. فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ بُعِثَ إِلَى أَهْلِ الأَرْضِ. وَقَدْ سَمَّاكَ اللّٰهُ عَبْدًا شَكُورًا. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا بَلَغَنَا؟ أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: إِنَّ رَبِّي غَضِبَ اليَومَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوتُ بِهَا عَلَى قَوْمِي. نَفْسِي نَفْسِي نَفْسِي. اِذْهَبُوا إِلَى غَيرِي. اِذْهَبُوا إِلَى إِبْرَاهِيمَ.

فَيَأْتُونَ إِبْرَاهِيمَ. فَيَقُولُونَ: أَنْتَ نَبِيُّ اللّٰهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ. اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ اليَومَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذِبَاتٍ. فَذَكَرَهَا. نَفْسِي نَفْسِي نَفْسِي. اِذْهَبُوا إِلَى غَيرِي. اِذْهَبُوا إِلَى مُوسَى.

فَيَأْتُونَ مُوسَى. فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللّٰهِ. فَضَّلَكَ اللّٰهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ. أَلَا تَرَى مَا نَحْنُ فِيهِ؟ اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ اليَومَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُؤْمَرْ بِقَتْلِهَا. نَفْسِي نَفْسِي نَفْسِي. اِذْهَبُوا إِلَى غَيرِي. اِذْهَبُوا إِلَى عِيسَى.

فَيَأْتُونَ عِيسَى. فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللّٰهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ. وَكَلَّمْتَ النَّاسَ فِي المَهْدِ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ اليَومَ غَضَبًا

لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي. اِذْهَبُوا إِلٰى غَيرِي. اِذْهَبُوا إِلٰى مُحَمَّدٍ.

فَيَأْتُونَ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيهِ وَسَلَّمَ فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللّٰهِ وَخَاتَمُ الأَنْبِيَاءِ وَقَدْ غَفَرَ اللّٰهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. أَلَا تَرٰى مَا نَحْنُ فِيهِ؟ اشْفَعْ لَنَا إِلٰى رَبِّكَ. فَأَنْطَلِقُ فَآتِي تَحْتَ العَرْشِ فَأَقَعُ سَاجِدًا إِلٰى رَبِّي. ثُمَّ يَفْتَحُ اللّٰهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيهِ شَيئًا لَمْ يَفْتَحْهُ عَلٰى أَحَدٍ قَبْلِي.

ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ. سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ. فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيهِمْ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ. وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوٰى ذٰلِكَ مِنَ الأَبْوَابِ. وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَينَ المِصْرَاعَينِ مِنْ مَصَارِيعِ الجَنَّةِ لَكَمَا بَينَ مَكَّةَ وَهَجَرَ أَوْ كَمَا بَينَ مَكَّةَ وَبُصْرٰى. رَوَاهُ الشَّيخَانِ

Abū Hurayrah ﷺ reported that Allāh's Messenger ﷺ said, "I will be the Master of mankind on the Day of Rising. Do you know why that is? Allāh will gather the first and the last [of people] on one highland, so an observer would be able to see them, and a caller could make them hear [their call]. The sun will draw close to the skulls of people. This will cause them to reach a level of distress which they will not be able to endure nor bear. They will exclaim, 'Don't you see the condition you are in? Don't you see the state you have reached? Won't you look for someone to intercede for you (i.e. with your Lord.)?'

Some people will suggest to others, '[Go to] your father Ādam.' So they will go to him and say, 'Ādam, you are the father

of humanity. Allāh created you with His own hand, and blew a soul from Him into you. He commanded the angels [to prostrate to you] and they prostrated, and He made you reside in Paradise. Will you not intercede for us with your Lord? Don't you see the state we are in and the devastating condition that has afflicted us?' He will respond, 'Truly, my Lord is so angry today, He's never been this angry before nor will He ever be this angry again. He forbade me from [approaching] the tree and I disobeyed Him. [I fear for] myself! [I fear for] myself! [I fear for] myself! Go to someone else. Go to Nūḥ!'

So they will go to Nūḥ and say, 'Nūḥ! You are the first Messenger sent to the people of the earth, and Allāh named you a 'Grateful Servant'. Don't you see the condition we are in? Don't you see the devastation that has affected us? Won't you intercede for us with your Lord?' He will say, 'Truly, my Lord is so angry today, He's never been this angry before nor will He ever be this angry again. I had a supplication that I used against my people. [I fear for] myself! [I fear for] myself! [I fear for] myself! Go to someone else! Go to Ibrāhīm.'

So they will go to Ibrāhīm and say, 'You are the Prophet of Allāh and His Intimate Friend from among the people of the earth. Intercede for us with your Lord. Don't you see the state we are in?' He will say to them, 'Truly, my Lord is so angry today, He's never been this angry before nor will He ever be this angry again. Indeed, I made three equivocations,' and he will mention them. '[I fear for] myself! [I fear for] myself! [I fear for] myself! Go to someone else! Go to Mūsā.'

They will go to Mūsā and say, 'Mūsā, you are Allāh's Messenger. Allāh favoured you with His message and His Speech over all people. Do you not see the state that we are in? Intercede for us with your Lord.' He will say, 'Truly, my Lord is so angry today, He's never been this angry before nor will He ever be this

angry again. I took the life of a person whom I was not ordered to take the life of. [I fear for] myself! [I fear for] myself! [I fear for] myself! Go to someone else. Go to 'Īsā.'

They will go to 'Īsā and say, "Īsā, you are the Messenger of Allāh, Allāh's Word whom He cast unto Maryam, and a spirit from Allāh. You spoke to people in the cradle. Do you not see the condition we are in? Intercede for us with your Lord. 'Īsā will say, 'Truly, my Lord is so angry today, He's never been this angry before nor will He ever be this angry again.' He will not mention any misdeed. He will then say, '[I fear for] myself! [I fear for] myself! [I fear for] myself! Go to someone else. Go to Muḥammad.'

Finally, they will go to Muḥammad ﷺ and say, 'Muḥammad, you are the Messenger of Allāh and the seal of the Prophets. Allāh has forgiven you for your past and future mistakes. Do you not see the state we are in? Intercede for us with your Lord.' So I will proceed and draw near to the Throne and will fall in prostration to my Lord. Then Allāh will disclose to me such praises of His and beautiful laudations which He has never opened to anyone before me.

Then I will be told, 'Muḥammad, raise your head. Ask, you will be granted. Intercede, your intercession will be accepted.' So I will raise my head and plead, 'My *ummah*, my Lord! My *ummah*, my Lord!' I will be told, 'Muḥammad, admit those people from your *ummah* upon whom there is no reckoning through the right gate of the gates of Paradise while the rest of your *ummah* will share the remaining gates with the other people.' I swear by the One who controls my soul, the distance between the doorframes of the gates of Paradise is like the distance between Makkah and Ḥajar,[64] or between Makkah and Buṣrā,'"[65] (*Bukhārī and Muslim*)[66]

64. In current day Bahrain

65. In current day Syria

66. Imām al-Bukhārī has recorded this *ḥadīth* with similar wordings in his *Ṣaḥīḥ* (no.4712) and also Imām Muslim in his *Ṣaḥīḥ* (no.480).

Appendix 1

MEMORIZATION CHART OF THE PROPHET'S PATERNAL LINEAGE ﷺ

1	Muḥammad the son of	مُحَمَّدُ بْنُ
2	ʻAbdullāh the son of	عَبْدِ اللّٰهِ بْنِ
3	ʻAbd al-Muṭṭalib the son of	عَبْدِ الْمُطَّلِبِ بْنِ
4	Hāshim the son of	هَاشِم ابْنِ
5	ʻAbd al-Manāf the son of	عَبْدِ مَنَافِ بْنِ
6	Quṣayy the son of	قُصَيٍّ بْنِ
7	Kilāb the son of	كِلاَبِ بْنِ
8	Murrah the son of	مُرَّةَ بْنِ
9	Kaʻb the son of	كَعْبِ بْنِ
10	Luʼayy the son of	لُؤَيِّ بْنِ
11	Ghālib the son of	غَالِبِ بْنِ
12	Fihr the son of	فِهْرِ بْنِ
13	Mālik the son of	مَالِكِ بْنِ
14	Niḍar the son of	اَلنَّضَرِ بْنِ

15	Kināmah the son of	كِنَانَةَ بْنِ
16	Khuzaymah the son of	خُزَيْمَةَ بْنِ
17	Mudrikah the son of	مُدْرِكَةَ بْنِ
18	Ilyās the son of	إِلْيَاسِ بْنِ
19	Muḍar the son of	مُضَرَ بْنِ
20	Nizār the son of	نِزَارِ بْنِ
21	Ma'ad the son of	مَعَدِ بْنِ
22	'Adnān	عَدْنَانَ

Appendix II

PROPHET MUḤAMMAD'S NAMES ﷺ

1	عَبْدُاللّٰه ʿAbdullāh The Slave of Allāh	7	دَاعِ Dāʿī The Summoner
2	أَحْمَدُ Aḥmad The Greatest Praiser	8	حَقٌّ Ḥaqq The Truth
3	أَولٰى Awlā The Most Worthy	9	حَرِيصٌ Ḥarīṣ The Concerned
4	عَزِيزٌ ʿAzīz The Noble, the Dear	10	كَرِيمٌ Karīm The Generous
5	بَشِيرٌ Bashīr The Giver of good news	11	خَاتَمُ النَّبِيِّنَ Khātam al-Nabīyīn The Seal of the Prophets
6	بُرْهَانٌ Burhān The Proof	12	مُبَشِّرٌ Mubashshir The Bringer of good news

13	مُبِينٌ Mubīn The Clarifier	22	نِعمَةُ اللّٰهِ Ni'matuAllāh The Blessing of Allāh
14	مُدَّثِّرٌ Muddaththir The One covered in garments	23	نُورٌ Nūr The Light
15	مُحَمَّدٌ Muḥammad The Oft-Praised	24	قَدَمُ صِدقٍ Qadam Ṣidq The Sure Forerunner
16	مُنِيرٌ Munīr The Illuminator	25	رَحِيمٌ Raḥīm The Merciful
17	مُنذِرٌ Mundhir The Warner	26	رَءُوفٌ Ra'ūf The Kind
18	مُذَكِّرٌ Mudhakkir The one who reminds	27	رَسُولٌ Rasūl The Messenger
19	مُزَّمِّلُ Muzammil The one wrapped in garments	28	رَسُولُ اللّٰهِ Rasūlullāh The Messenger of Allāh
20	نَبِيٌّ Nabī The Prophet	29	شَاهِدٌ Shāhid The Witness
21	نَذِيرٌ Nadhīr The Warner	30	شَهِيدٌ Shahīd The Witness

31	سِرَاجٌ Sirāj The Lamp
32	طٰهٰ Ṭāhā
33	أُمِّيٌّ Ummī The Unlettered
34	عُرْوَةُ الْوُثْقٰى 'Urwat al-Wuthqā The Firm Handhold
35	أُذُنُ خَيرٍ Udhun Khayr The good ear
36	يٰسٓ Yāsīn
37	آخِرٌ Ākhir The Last
38	أَوَّلٌ Awwal The First
39	عَاقِبٌ 'Āqib The Last in Succession
40	فَاتِحٌ Fātiḥ The Victor
41	حَاشِرٌ Ḥāshir The Gatherer
42	حَبِيبُ اللّٰهِ Ḥabībullāh The Beloved of Allāh
43	خَلِيلٌ Khalīl Intimate Friend
44	خَلِيلُ الرَّحمٰنَ Khalīl al-Raḥmān The Intimate Friend of the Merciful
45	خَاتَمٌ Khātam The Seal
46	مَاحٍ Māḥī Effacer
47	مُبَلِّغٌ Muballigh Conveyor
48	مُشَفَّعٌ Mushaffa' One whose intercession is accepted
49	قَاسِمٌ Qāsim Distributer

50	رَسُولُ المَلاَحِمِ Rasūl al-Malāḥim The Messenger who fought battles
51	رَسُولُ الرَّاحَةِ Rasūl al-Rāḥah The Messenger of Comfort
52	رَسُولُ الرَّحمَةِ Rasūl al-Rāḥmah The Messenger of Mercy
53	سَابِقٌ Sābiq The Forerunner
54	سَيِّدٌ Sayyid Master
55	شَافٍ Shāfi Healer
56	شَكُوْرٌ Shakūr Grateful
57	اَبْطَحِيٌّ Abṭaḥī Abtahite
58	هَاشِمِيٌّ Hāshimī Hashemite
59	مَدَنِيٌّ Madanī Madinan
60	مَكِيٌّ Makkī Makkan
61	قُرَشِيٌّ Qurashī From the Quraysh clan
62	تِهَامِيٌّ Tihāmī From Tihāmah
63	عَادِلٌ ʿĀdil Just
64	آمِرٌ Āmir Commander
65	بَاطِنٌ Bāṭin Inward
66	هَادِيٌّ Hādī Guide
67	حَكِيمٌ Ḥakīm Wise
68	حَامِدٌ Ḥāmid Praiser

69	جَوَّادٌ Jawwād Generous	79	مِصبَاحٌ Miṣbāḥ Lamp
70	كَامِلٌ Kāmil Perfect	80	مُحَرَّمٌ Muḥarram Sanctified
71	مَدعُوٌّ Mad'ū Summoned	81	مُجِيبٌ Mujīb Answerer
72	مَهدِيٌّ Mahdī Guided	82	مُجتَبىٰ Mujtabā Selected
73	مَحمُودٌ Maḥmūd Praiseworthy	83	مُكَرَّمٌ Mukarram Honoured
74	مَعلُومٌ Ma'lūm Known	84	مُنجِى Munjī Deliverer
75	مَأمُونٌ Ma'mūn Trustworthy	85	مُصطَفىٰ Muṣṭafā Chosen One
76	مَنصُورٌ Manṣūr Victorious	86	مُطَهِّرٌ Muṭahhir Purifier
77	مَشهُودٌ Mash'hūd Witnessed	87	مُطِيعٌ Muṭī' Obedient
78	مَتِينٌ Matīn Firm	88	نَاهٍ Nāhi Prohibitor

89	نَاصِرٌ Nāṣir Victor
90	قَرِيبٌ Qarīb Close
91	قَوِيٌّ Qawī Strong
92	شَافٍ Shāfi Healer
93	إِمَامُ المُرسَلِينَ Imām al-Mursalīn Leader of the Messengers
94	طَيِّبٌ Ṭayyib Pure
95	وَلِيٌّ Walī Guardian
96	أَبُو القَاسِم Abū al-Qāsim Father of Qāsim
97	ظَاهِرٌ Ẓāhir Outward
98	أَمِينٌ Amīn Trustworthy
99	صَادِقٌ Ṣādiq Truthful

REFERENCES

As you have read in the author's biography of this book under the 'selection of his works', the scholars of Islam have given importance and written books about the names of the Prophet ﷺ. However, the names of the Prophet ﷺ are not all explicitly mentioned in the source texts of Islam, but rather are ascriptive names like *Makkī* (the Makkan), descriptive names like *Mustafa* (the Chosen One), or were common knowledge in the biographical accounts (*siyar*) like *as-Ṣādiq al-Amīn* (the truthful, trustworthy) as he a was named in the era of Ignorance (*Jahiliyyah*). They have been used and agreed upon by the scholars and the righteous of this *ummah* since the very time of the Prophet ﷺ. Thus, below you will only find references for the names which are explicitly mentioned from the Qur'ān and aḥādīth.

Qur'ān

1.	ʿAbdullāh	Sūrat al-Jinn 72:19
2.	Aḥmad	Sūrat al-Ṣaff 61:16
3.	Awlá	Sūrat al-Aḥzāb 33:6
4.	ʿAzīz	Sūrat al-Tawbah 9:128
5.	Bashīr	Sūrat al-Aḥzāb 33:45
6.	Burhān	Sūrat al-Nisā' 4:174
7.	Dāʿī	Sūrat al-Aḥzāb 33:46
8.	Ḥaqq	Sūrat Yūnus 10:108
9.	Ḥarīṣ	Sūrat al-Tawbah 9:128
10.	Karīm	Sūrat al-Takwīr 81:19
11.	Khātam al-Nabīyīn	Sūrat al-Aḥzāb 33:40
12.	Mubashshir	Sūrat al-Aḥzāb 33:46
13.	Mubīn	Sūrat al-Zukhruf 43:29
14.	Muddaththir	Sūrat al-Muddaththir 74:1

15. Muḥammad	Sūrat al-Fatḥ 48:29
16. Mundhir	Sūrat al-Raʿd 13:7
17. Munīr	Sūrat al-Aḥzāb 33:46
18. Mudhakkir	Sūrat al-Ghāshiyah 88:21
19. Muzzammil	Sūrat al-Muzammil 73:1
20. Nabī	Sūrat al-Aḥzāb 33:45
21. Nadhīr	Sūrat al-Aḥzāb 33:45
22. NiʿmatuAllāh	Sūrat Ibrāhīm 14:28
23. Nūr	Sūrat al-Mā'idah 5:15
24. Qadam ṣidq	Sūrat Yūnus 10:2
25. Raḥīm	Sūrat al-Tawbah 9:28
26. Ra'ūf	Sūrat al-Tawbah 9:28
27. Rasūl	Sūrat al-Mā'idah 5:67
28. Rasūlullāh	Sūrat al-Fatḥ 48:29
29. Shāhid	Sūrat al-Aḥzāb 33:45
30. Shahīd	Sūrat al-Ḥajj 22:78
31. Sirāj	Sūrat al-Aḥzāb 33:46
32. Ṭāhā	Sūrat Ṭāhā 20:1
33. Ummī	Sūrat al-Aʿrāf 7:157
34. ʿUrwat al-Wuthqā	Sūrat al-Baqarah 2:256
35. Udhun Khayr	Sūrat al-Tawbah 9:61
36. Yāsīn	Sūrat Yāsīn 36:1

Ḥadīth

37. Ākhir	Tafsīr al-Ṭabarī 14: 424-435
38. Awwal	Tafsīr al-Ṭabarī 14: 424-435
39. ʿĀqib	Ṣaḥīḥ al-Bukhārī 4896
40. Fātiḥ	Tafsīr al-Ṭabarī 14: 424-435
41. Ḥāshir	Ṣaḥīḥ al-Bukhārī 4896
42. Ḥabībullāh	Tafsīr al-Ṭabarī 14:424-435
43. Khalīl	Tafsīr al-Ṭabarī 14:424-435

44. Khalīl al-Raḥmān	Bukhārī & Muslim
45. Khātam	Tafsīr al-Ṭabarī 14: 424-435
46. Māḥī	Ṣaḥīḥ al-Bukhārī 4896
47. Muballigh	Bukhārī
48. Mushaffa'	Sunan al-Dārimī 49
49. Qāsim	Ṣaḥīḥ al-Bukhārī
50. Rasūl al-Malāḥim	Qadi Iyad al-Shifa'
51. Rasūl al-Rāḥah	Qadi Iyad al-Shifa'
52. Rasūl al-Rāḥmah	Qadi Iyad al-Shifa'
53. Sābiq	Ṭabarānī
54. Sayyid	Jāmi' al-Tirmidhī 3615
55. Shāfi	Dārimī
56. Shakūr	Muslim

57–62 Ascriptive Names
63–97 Descriptive Names
98–99 Names from Pre-Islamic Period

Appendix III

PROPHET MUḤAMMAD'S SANDAL ﷺ

No civilization has loved and celebrated its leader the way Islamic civilization has loved and celebrated its Prophet and master, Muḥammad ﷺ. Love is the strongest of all human attachments. It is the greatest thing that distinguishes a Muslim's relationship with their Prophet ﷺ from the relationship of all other communities with their leaders. This is primarily due to the Messenger's statement, "None of you [truly] believes until I am more beloved to them than their very self, wealth, and all people."[67]

Motivated by this love and by the understanding of the immense importance of the Prophet's life example, the Muslim community throughout the past have recorded and preserved the Prophet's entire life to its minutest detail. Interestingly enough, Islamic scholars did not limit their attention to the Prophet's moral and technical code; rather, they also focused on his eating, drinking and sleeping habits, as well as other matters that do not have any immediate legal implication. From then until now, Muslims have sought to imitate their Prophet ﷺ in every detail, with the exception of those aspects of his life which Allāh Most High reserved for him exclusively.

The Prophet's physical appearance was also one of the many

67. This section has been adapted with kind permission from www.shukr.ca

things Muslims paid great amount of attention to. Among the things related to his external appearance were his noble sandals, which have received special attention. This may be due to the fact that out of humility, his followers viewed themselves to be less than his blessed sandals.

The Companions and the noble sandals

The attention given to the noble sandals nowadays is not a new affair. Rather, the Companions of the Prophet ﷺ were the first to give them attention and importance, to the extent that some of them were even distinguished by taking care of the noble sandals. Ibn Sa'd ﷺ has reported that Anas ﷺ was the Prophet's sandal keeper.

Imām al-Ṣāliḥī has written in his work *Subul al-Huda wa al-Rashād* that 'Abdullāh ibn Mas'ūd ﷺ would get up as soon as the Messenger of Allāh ﷺ sat down. He would take off the Messenger's sandals and would place them under his arm. When the Prophet ﷺ would later get up, 'Abdullāh ﷺ would put the sandals on him. Many other narrations have been reported by the Companions ﷺ on the exact description of the Prophet's noble sandals.

The attention given by imams and scholars to the noble sandals

A number of Imams have given the noble sandals of the Prophet ﷺ particular attention by authoring works on their description and praise. They have collected narrations that speak about the sandals specifically. Some of these imams were:

Imām Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Khalaf al-Sullamī, famously known as Ibn al-Ḥājj ﷺ. He collected pieces on the praises of the sandals which many poets and authors had written.

Imām and ḥadīth master, Abū al-Yumn 'Abd al-Ṣamad ibn 'Abd

al-Wahhāb ibn ʿAsākir of Damascus (d. 686 AH), who is buried in the Baqīʿ cemetery in Madīnah. He authored a treatise called '*A Sketch of the Sandal of the Prophet* ﷺ' which is in print.

The great mujtahid, Imām Sirāj al-Dīn ʿUmar ibn Raslān al-Bulqīnī ﷺ.

Imām Shams al-Dīn Muḥammad ibn ʿĪsā al-Muqriʿ ﷺ. He wrote a book titled *A Joy For Eyes By Verifying The Matter of The Sandals*.

Imām Abū al-ʿAbbās al-Maqqarī of Tilmisān ﷺ, who passed away in Egypt. He wrote the most expansive work on the issue, *An Opening From The Most High In Praising The Sandals*. This work is published, and has three abridgements:

- The first is by Raḍiyy al-Dīn Abū al-Khayr al-Qādirī ﷺ
- The second is by Abū al-Ḥasan al-Dimintī ﷺ and
- The third is by Shaykh Yūsuf al-Nabahānī ﷺ.

The author of the work *Collected Pearls from the Bewildering Design and the Unique Exposition on the Characteristics of the Depiction of the Sandals of the Messenger of Allāh* ﷺ. He was one of the scholars of Cordoba, Spain as mentioned by the historian Abū Sālim al-ʿAyyāshī in his famous travelogue.

The place of depicting the noble sandals and their blessings

The depiction of the noble sandals has had a special place in the hearts of Muslims. It points to one of the needs of their tremendous Prophet ﷺ, and inspires them to adopt the utmost humility to the Messenger's high rank. Because of this, Muslims have taken great care in recording this depiction, drawing it, and sometimes even placing it under their turbans to feel completely subservient to most noble Messenger ﷺ. Writers and poets have eloquently praised the noble sandals. They have also described their feelings

of ecstatic love for the person who wore them ﷺ. Imām Abū al-ʿAbbās collected a significant amount of these writing in his aforementioned work, as well as in his treatise *Azhār al-Riyād*.

May Allāh shower His choicest blessings and peace upon the owner of these blessed sandals. *Āmīn*

Appendix IV

POEM ON THE BLESSED SANDALS

Imām Yūsuf al-Nabahānī ﷺ has written a series of ten-verse poems in *Sa'ādat al-Dārayn fī al-Ṣalāt 'alā Sayyid al-Kawnayn* in 720 pages. The poems have been composed with an acrostic rhythm according to the Arabic alphabet, beginning with the letter *hamzah* as in the following poem:

اَنَا عَبْدٌ لِسَيِّدِ الاَنْبِيَاء وَوَلَائِي لَهُ القَدِيم وَلَائِي

I am a servant of the Master of Prophets
My loyalty to him is from long ago.

اَنَا عَبْدٌ لِعَبْدِهِ وَلِعَبْدِ ال عَبْد عَبْدٌ كَذَا بِغَيرِ اِنْتَهَاءِ

I am a servant of his servant, and a servant
of the servant of that servant, and so forth endlessly!

اَنَا لَا اَنْتَهِي عَنِ القُرْبِ مِنْ بَا بِ رِضَاه في جُمْلَةِ الدُخَلَاءِ

I do not cease to approach the door
of his happiness among the group of beginners.

اَنْشُرُ العِلْمَ في مَعَالِيهِ لِلنَّا سِ وَاشْدُوا بِهِ مَعَ الشُّعَرَاءِ

I propagate the knowledge of his lofty attributes to
people [telling them], "Sing these words with the poets."

فَعَسَاهُ يَقُولُ لِي اَنْتَ سَلْمَا نُ وَلَائِي حَسَّانُ حُسْنَ ثَنَائِي

Perhaps he will tell me, "You are the Salmān of
my loyalty, the Ḥassān of my excellent praise!"

وَ بِرُوحِي اَفْدِي تُرَابَ حِمَاهُ وَلَهُ الفَضْلُ في قَبُولِ فِدَائِي

My soul would I sacrifice for the dust of his sanctuary
His favour it would be to accept my sacrifice.

فَازَ مَنْ يَنْتَمِي إِلَيهِ وَلَا حَا جَةَ فِيهِ لِذٰلِكَ الإِنْتِمَاءِ

Those who ascribe themselves to him have triumphed
while he is in no need for such association.

هُوَ في غُنْيَةٍ عَنِ الخَلْقِ طُرًّا وَهُمُ الكُلُّ عَنْهُ دُونَ غِنَاءِ

For he is not in need of creation at all,
while all of them cannot do without him.

وَهُوَ لِلّٰهِ وَحْدَهُ عَبْدُهُ الخَا لِصُ مُجَلِّي الصِّفَاتِ وَالأَسْمَاءِ

He belongs to Allāh alone, whose pure servant he is
As his attributes and names have made manifest.

كُلُّ فَضْلٍ في الخَلْقِ فَهُوَ مِنَ اللّ هِ إِلَيهِ وَمِنْهُ لِلأَشْيَاءِ

Every single favour in the creation comes from Allāh
to him, and from him to everything else.

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"If you are grateful, I will increase you"
Qur'ān 14:7

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